

# The Catholic Educational Review

MAY, 1915

## THE SILVER JUBILEE OF THE CATHOLIC UNIVERSITY OF AMERICA\*

It is in all ways fitting that the celebration of this anniversary should begin with the most solemn act of Christian worship. As we glance back over twenty-five years and follow the growth of the Catholic University from its beginning to the present, the first prompting of our hearts urges us to public acknowledgment of God's providential care and to the highest expression of our gratitude through the clean oblation that is offered upon this altar. Whatever has been accomplished by this institution for the advancement of religion or the diffusion of knowledge, whatever success has been won by teachers and students, whatever support has come to this work through zeal, self-sacrifice or generosity—all is due to Him for whose glory the University exists. To Him, therefore, we offer, through our High Priest, Christ Jesus, the tribute of our praise and thanksgiving. Here in His sanctuary we gather to consecrate the results of our solicitude and effort and to implore the grace of His benediction upon all who have shared in our labors.

Under the divine guidance we are indebted to the Holy See, by whose authority the University was established and by whose direction its life has been fostered and invigorated. To those great Pontiffs of blessed memory, Leo XIII and Pius X, we owe the foundation and the

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\*Sermon delivered at the Mass on the occasion of the Silver Jubilee of the Catholic University by Cardinal Gibbons.

development of the most important work ever undertaken for Catholic education in our country. From their successor, our Holy Father Benedict XV, we have received expressions of paternal favor which are all the more precious because they come from a heart that is laden with concern for the welfare of mankind. To him likewise we return our heartfelt thanks, and we pray that the Prince of Peace may grant him the happiness of seeing the world once more united in true and lasting brotherhood.

To my colleagues in the Episcopate, I offer on this occasion my sincere congratulation. It was the bishops of the United States who, in the Plenary Council of 1866, recognized the need of a Catholic university and voiced the desire to have it established. It was their successors in the Council of 1884 who took the first active measures and petitioned the Holy See for a charter and a constitution. When these were granted, it again devolved upon the bishops to organize and develop the pontifical university. They had indeed pledged themselves to the execution of a noble design, worthy of the Church and of America as well. They had seen the necessity of an institution of learning in which the splendid traditions of the past should take on new vigor amid the varied activities of our age and spread throughout this land the united benefits of religion and knowledge. They realized that if our Catholic education was to be strengthened in every part, if our schools and colleges were to meet adequately the increasing demands made upon them in so many directions, the one means to attain the desired results was the foundation of a center around which all our educational agencies could be grouped and from which each and all would derive the benefits of earnest cooperation.

It was indeed a great step forward, but at the same time it was a great responsibility. Not only were the interests of Catholic education involved; the honor of

the Church was at stake. It was not to meet the needs of a single diocese or of any particular section of the country that the University was founded; but to further the welfare of religion in every diocese, parish and home. It was not simply a luxury of learning that we sought for a few gifted minds, but the preservation of the Catholic faith in the souls of all our people.

Pledged as they were to a work of such magnitude, the bishops turned with confidence to the faithful, of whose generous zeal they had already received so many proofs. They knew that our Catholic people, anxious for the spiritual welfare of their children, would respond to an appeal in behalf of Catholic higher education. The appeal was made, the response was given, and the University stands today as a monument attesting to all later generations the devotedness and liberality of the Catholics in the United States. I, therefore, at this solemn moment, make grateful acknowledgment to all who have aided in this holy work—to the individual donors who have given out of their abundance, to the large-minded Catholic associations whose united efforts have yielded such splendid results, and in particular to the great number who have taken from their scantier means to give as they could to the University and its exalted aims. All great works have their inception in the brain of some great thinker. God gave such a brain, such a man, in Bishop Spalding. With his wonderful intuitional power, he took in all the meaning of the present and the future of the Church in America. If the Catholic University is today an accomplished fact, we are indebted for its existence in our generation, in no small measure, to the persuasive eloquence and convincing arguments of the former Bishop of Peoria.

Thus, in a twofold sense, the University became a sacred trust; it was committed to our care by the Holy See, and for its endowment it was a debtor to our Catholic people. All the more serious, then, was the duty and

more arduous the task of establishing, organizing and developing. There was need of counsel, of foresight, of careful deliberate planning for the initial steps and no less for those that progress would require. Above all, there was need of a man whose soul, filled with a holy, creative enthusiasm, would quicken the project into living reality and make its life breathe and pulsate in every Catholic heart. I thank God that such a man was found in the person of the first Rector; I rejoice with him today as he looks upon the fruit of his labors; and I pray that he may yet be gladdened by a richer harvest. Thou, O beloved brother, didst sow the seed amid the snows and rains of trial and adversity. Thy worthy successors are reaping the harvest.

To him especially is due the organization of the University as a teaching body—the selection of its professors, the grouping of its faculties, the ordering and articulation of its academic activities. It was a task beset with difficulties, and yet it was essential; it was the actual work of foundation upon which the whole structure had to rest. It called for men who had already realized in themselves that combination of faith and knowledge which is the ideal of the University. It demanded of them loyalty to the Church and unselfish devotion to science. It offered to them, indeed, opportunity and career; but it laid upon them the grave obligation of shaping at its inception a work which held in itself the promises and the hopes of religion present and future. That men of such a character were chosen to fill the University chairs and that their number has steadily increased, is a blessing for which we cannot be too grateful. And I take this occasion to congratulate the members of the faculty upon the success which has crowned their endeavors and upon the larger prospect of usefulness which they have opened to our view.

As I reflect upon the events of these twenty-five years, the conviction that shapes itself most clearly in my mind



is this: all the reasons and motives that led to the establishment of the University have been intensified in urgency and strength; the principles which it embodies have become more vitally necessary to the welfare of Church and country; the expansion of its work more important for our social and religious progress, more essential for the prosperity of our Catholic institutions.

The chief aim of the University was and is to teach the whole truth—that which God has revealed and that which man has discovered—to teach it not simply as an abstract theory but as a practical guide and standard of action, as a law, and indeed the supreme law, of human conduct for individual, society and nation. We hold that religion is not for the child alone nor only for simple, untutored minds; it is for men as their first duty, and it lays most stringent obligation on those whose intelligence is most fully enlightened. We hold, in consequence, that the higher education must give a larger place in the imparting of religious knowledge, and that the highest education is precisely the field in which religion should be most thoroughly cultivated and its practice most constantly fostered. A university, whether it emphasizes culture, or research, or professional training, is a maker of men, a framer of ideals, a school for leaders. It forms opinion not only by what it teaches but also by its selection of the subjects which it considers deserving of study. It influences its immediate students, but it gives a lesson of far wider import to the community at large, by its omissions as well as by its positive instruction. And all this it does more effectually in proportion as it excels through the learning of its professors, the abundance of its resources and the prestige of its traditions.

This conviction as to the necessity of religion in higher education is not, I understand, shared by all even of those who are most competent to define the scope and nature of a university. It has not found expression in the organization of some of the universities that are in other

respects so creditable to our country. Nor has it been, so far as I can see, the guiding principle in any of the great educational movements by which the national character is supposed to get the form and fiber of true citizenship.

Yet I venture to say that at no time in the history of thought has there been such eager inquiry into the fundamental doctrines of Christianity and of every other system of religious belief. At no period in our country's development has the basis of morality in public and in private life been subjected to so keen a scrutiny. To no earlier generation have the problems of human existence and human destiny been presented with such penetrating clearness, or their solution shrouded in such helpless uncertainty. Perplexed by innumerable theories that swing from one extreme to another the most learned and most honest investigators have exclaimed: *ignoramus et ignorabimus*. Like the Athenians of old they would fain have written upon the temple of their fruitless quest—"To the unknown God."

Truly the time had come for the voice of Paul to make itself heard in the Areopagus of culture and ceaseless speculation. The time was ripe for a restatement, in terms that the men of this day could understand, of the truth about the God in whom "we live and move and have our being." There was wanted, as never before, an interpretation of nature and its laws which should make it plain that "the invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made." Our unprecedented advance in physical science should have reminded us that the ultimate ground of the universe is not "like unto gold or silver or stone graven by art and man's device," that the God-head, whereof we are the offspring, is the sovereign intelligence whose design we are striving to trace, and therefore that all thought and all teaching about the world, its evolution and its origin, is incomplete if it

disregard the Supreme Cause and our relations to Him.

During this period, likewise, while science has given us countless new evidences of the inviolable order and harmony that pervade all things—of the “reign of law” in nature—man himself has claimed and won a larger liberty. The former restraints upon individual action have been loosened, the older and more rigid forms of government have yielded to the pressure of the democratic spirit, and this freedom, widening with the spread of knowledge, has apparently left to each man the shaping of his ideals and their attainment, the ordering of his life in the pursuit of happiness and fortune.

But this very assertion and recognition of personal rights has pointed out more forcibly than ever their natural and necessary mutual limitation. There is no real liberty without law, and there is no meaning or validity to law unless it be observed. The growth of democracy does not imply that each man shall become a law unto himself, but that he shall feel in himself the obligation to obey. If the enacting power has been transferred from the will of the individual ruler to the will of the people, the binding, coercive power has been laid, with greater stress of responsibility than ever before, upon the individual conscience. Unless men be convinced that obedience is right and honorable and necessary alike for private interest and for the common weal, legislation will avail but little, the law-making power will become a mockery and the people themselves will be the first to complain that legislation has been carried to excess. They should learn that obedience is not an act of servility we pay to man, but an act of homage we pay to God, whose representative he is.

Now conscience itself has need of a higher sanction, of an enlightenment, of a principle of direction superior in wisdom to any merely human sense of justice. And the need becomes greater as the people, with reason or without reason, are led to the conviction that power, even in

a democracy, can be abused, and that legislation is not always the surest remedy for wrong or the strongest safeguard of right.

But if education in its highest form pay no regard to religious truth, then I ask, by what means shall the conscience of the nation be developed? If men search out the ways of nature but not the ways of God; if they scan the heavens and earth yet catch no glimpse of the moral order, what bound can be set or hindrance placed to the self-seeking tendencies, the passion of greed and the strife for domination that threaten to make life merely a struggle for existence? What guarantee of peace at home and abroad can we secure, what respect for the rights of a people, what confidence in the agreement of nations, if men are responsible to no higher tribunal, if force is the ultimate resort and warfare the final arbitration?

The past quarter century has been marked by the study of problems that affect in a very practical way the well-being of humanity, that spring, as it were, from the very nature of our condition here upon earth, from our progress in knowledge, our political organization and our economic situation. I refer to the problems which have made possible and necessary the social sciences, and which therefore have demanded a more systematic inquiry than ever before into our human relations. The structure of society, the origin and history of institutions, the causes of decline, the possibility of betterment—all these, I am aware, are questions that can be treated from the standpoint of theory pure and simple. But whatever conclusions may be reached on the theoretical side, the fact still remains that there are evils in the concrete to be remedied, and that men and women of the highest intelligence and purpose are seeking the remedy that shall prove most effectual. There is still much to be done for the relief of suffering and for the development of those virtues which are indispensable to

our social existence. More vital than anything else, there is the increasing necessity of securing the family tie and of sanctifying the home as the original source of purity, of upright living, of conscientious dealing with the fellowman, of genuine patriotic endeavor. In a word, there are pressing wants which legislation alone cannot fully supply, but which appeal all the more strongly to the nobler instincts of our nature.

In view of these conditions, I cordially welcome the fact that the ideal of service is so widely accepted and that in so many ways it is finding beneficent realization. I rejoice at this, because I believe that those who are striving in behalf of their fellowmen will be drawn by experience to a fuller acceptance of the Gospel and a firmer hold on the teaching of Him who is the way, the truth and the life. For the sake of this belief, I cherish the hope that, from the practice of fraternal love, a returning wave of influence may sweep over and through our educational agencies, and permeate them with the spirit and doctrine of Christ. I look forward to the day when our institutions of learning, so prolific of benefit to our material existence, will regard as their worthiest aim the formation of *character* in accordance with the one perfect Model.

The need of God—this is what I find as I consider what has come to pass in these twenty-five years; the need of a divine truth to complete our search after knowledge, the need of a divine law to secure the justice of our human enactments and their proper observance, the need of an earnest faith to sanctify the gentle ministration of love. To supply this need is, in my judgment, an undertaking of the highest value, worthy of the best effort that learning and authority can put forth. It is a duty that we owe to the Church and to our country. It is, in particular, a duty that the University owes to the youth of the land, who must take up in their turn the responsibilities of the

nation, the preservation of its moral life, the maintenance of its liberties.

But it is also an undertaking and a duty which require the union and cooperation of all our forces. There must be clear understanding of aims, judicious selection of means, and wise distribution of labor. There must be no waste of effort but the utmost economy, no scattering of pursuits, but close concentration; and concentration is impossible without a center.

I deem it, therefore, a reason for congratulation and a source of encouragement that such a center has been established in the Catholic University. This much, we can truly say, has been accomplished, and this was the first essential requisite in the furtherance of our common aim. The University has gathered into one body, as teachers and as students, representatives of the priesthood and of the laity. One after another the religious Orders have established at this center their houses of study, to join hands with the diocesan clergy in building up the stronghold of knowledge for the protection of the Catholic faith. Our colleges, academies and high schools are shaping their work in accordance with the standards established by the University. Our Catholic associations are turning to it as the agency which is best able to do whatever education can do towards the realization of their noble purposes. And now that our charitable organizations have found it helpful to consult with one another for the solution of their numerous problems, they likewise have chosen the University as the appropriate center of their deliberations.

Thanks to these cooperative movements, there is growing up in our Catholic people a stronger sense of their responsibility in the matter of education and at the same time a clearer consciousness of their ability to do their full share toward the preservation of those moral and religious interests which are vital to the home and to the nation. They are coming to realize that as their fore-



fathers in the ages of faith created the first universities, so in their own day and country they are building a great central school which they will transmit as a precious inheritance to all generations.

In the growth of the University, twenty-five years is but as a day; in the life of the individual, it counts for much more. I regard it as a special favor granted me by Almighty God that I have been permitted to devote so much of my time to this sacred cause. From the beginning, the University has been for me an object of deepest personal concern. Through its growth and through its struggles, through all the vicissitudes which it has experienced, it has been very near to my heart. It has cost me, in anxiety and tension of spirit, far more than any other of the duties or cares which have fallen to my lot. But for this very reason, I feel a greater satisfaction in its progress. I feel amply compensated for whatever I have been able to do in bearing its burdens and helping it through trial to prosperity and success. I thank Heaven that my hopes have not been in vain, and I rejoice that the future of the University is now assured. In the same spirit, I shall strive, so long as life and strength may be given me, for the further development of the work which we have undertaken for the glory of God, the prosperity of religion and the welfare of our country. I shall look with increasing confidence to our generous clergy and people for good-will and support, to the University itself for a timely solution of the problems which education offers, and, above all, to the Divine assistance, which I earnestly implore for the guidance of our common endeavor to the ends which the University is destined to accomplish.

## THE OFFICE AND RESPONSIBILITY OF THE UNIVERSITY IN AMERICAN LIFE

We stand today at the beginning of a new era in the history of higher Catholic education in America. Five and twenty years ago, men and women, energetically devoted to the interests of the Church, gathered about the foundations of our national Catholic University. Today, we are witnesses to the magnificent progress with which God, in His loving Providence, has blessed the institution thus begun. The intervening years, it is true, have been years of labor and of sacrifices, but of remarkable success withal. Standing, then, at this quarter century anniversary day, we rejoice and gladly acknowledge our gratitude for the goodly heritage these years have bequeathed to us. But we also look forward with much solemn thought to the years to come and to the work still ahead.

Institutions, like individuals, have their duties and their responsibilities, and both may hope to succeed only on condition that they take careful thought of these duties and responsibilities. At the opening, then, of this new era in the life of our great institution, we may well consider it imperative for us to remind ourselves of the ideals which gave our University existence, and to fix clearly in our minds true ideals of the scope and the larger, even national, duties and responsibilities of a Catholic University.

Let us begin by recalling that the University is, first of all, a home of culture, a center whence culture radiates through the country. Its first office is to beget men of culture, men of learning and of trained habits of mind, men of large views and of broad sympathies, men of careful and sound judgment, men of refined manners and tastes and interests, men, above all, of noble ideals and of high standards of life.

By the exercise of this office, it really becomes a training school for the whole nation. The men thus trained, going out into the world, become the apostles to all the people. That which they have acquired they disseminate, even, at times, without conscious or deliberate effort. Men of education and of higher position in life, they are, consequently, men of influence, men whose very habits beget imitation. Through these, then the University determines, we may say, both the quantity and the quality of a nation's culture. As it forms its students so does it form a nation; as it does its work well or badly so does the whole nation gain or lose.

The University, however, is much more to the country than a disseminator of culture; it has another and more important office to fulfill. It is the training school for those who later are to wield great power in the everyday life of the nation. The University trains the future legislators, jurists, educators, and journalists, and imparts to them the knowledge and inculcates the principles which they later, in their high positions of power, will apply. It reads for them the story of the past, of the rise and fall of empires, of the success and failure of great movements, of the far-reaching consequences of various policies—and so interprets for them the lessons of the world's experience.

Through its courses in political science, it explains to them the origin and the nature of law and of government, the rights and the duties of citizenship, the purpose and the functions of the State, and so prepares them in their attitude toward civic affairs. In the courses of social science it tells them of the vital problems of the social body, explains the principles of conduct involved in the varied social and industrial relations of the individual, and suggests remedies for the many economic, moral, and social ills which afflict the nation. In the school of pedagogy it forms the minds of the future educators on the matter of educational ideals, and indicates the prin-

ciples and the methods to be applied to the nation's schools. Finally, in the classes of philosophy, it imparts deep and fundamental notions on the questions of the nature and the destiny of man, and the relation of human institutions to both. So, it forms the future men of power and in great measure determines beforehand the character of their public service. As a training school, then, of public leaders, the University is bound to be a great power and to exercise a tremendous influence in the affairs of the nation.

It would be difficult in fact, to overestimate this influence. Through the men it trains and sends out into the world, as also through the writings, addresses, the public activities of its teachers, it in great measure dominates the lives of the people, and even fashions the character and destiny of the nation. It reaches out into every remotest corner and into every department of the nation's life, and thus all, from the men who sit in the highest courts and the legislative halls, down to the little child at its desk in the rural school, fall directly or indirectly under its power, and consciously or unconsciously live out their lives under its all-directing influence. The University is truly a mighty force in the nation's life.

The University, therefore, may well consider that it has serious business in hand, and that it is burdened with heavy responsibilities. The whole nation is deeply interested, and looks on with anxious eyes, trusting but insistent. Happily, this truth is too manifest to need more than passing notice. Certain aspects of this truth, however, because of their special importance, do call for considerable emphasis.

Thus, the University is under heavy obligation to be practical, to keep in close touch with the conditions and problems of the country it serves, and to develop along lines suggested by these conditions and problems. This duty is the more to be emphasized because of the ordinary tendency of university training to isolate the student

from the world of common people, and because of the danger, always present, of setting a value upon learning for its own sake rather than for its bearing upon the practical concerns of life. It should be, then, not only a seat of learning, but a seat of such learning as will best promote the welfare of the people. Only thus can it be truly at home in the land, and merit popular encouragement and support.

If we examine the universities of the Old World we will find them strong and productive only in so far as they accept and act upon this principle. The worth of every university is measured by the closeness of its contact with the body politic and by the success with which it meets the nation's needs. In every age thoughtful men have recognized this fact, and the story of university reform is the story of earnest endeavors to identify these centers of culture and of learning more intimately with the interests of the whole people.

The university must be a university of the people, keenly alive to the people's needs, devoted heart and soul to the people's advancement politically, socially, and morally. It must ever concern itself deeply and sincerely with the problems of the day, keep well informed of all great movements, and hold itself steadily to the task of grappling with present difficulties and threatening evils. To the university's moulding influence the country sends its chosen youth; these the university must so direct and inspire that on their return to the world of active life, the country may recognize them as its own, citizens of unmistakable worth, men for the people and men for the times.

As the university should be practical, so also it should be conservative; it should hold in high consideration all that the past has bequeathed to the nation, including, naturally, the nation's genius, character and traditions. The human race is centuries old. Each epoch has had its struggles, some leading to failure, some to triumph,

some, still unyielding, the perplexing heritage of every age; but all have begotten examples of noble manhood, all have led to the accumulation of rich funds of knowledge, and to the working out of high principles and splendid ideals. These constitute a precious inheritance, to be without which is to be without a veritable treasure, and a most helpful means to happiness and success. These the university must revere and preserve; their benign influence it must foster and diffuse over the face of the land.

Each family of the race has, also, its own proper heritage. Each nation in its evolution has developed institutions, originated laws, formed ideals, worked out far-extending principles and policies, and, even through misfortunes and errors, has wrought glorious achievements, produced noble types of cultured and heroic citizenship. It has also developed a character or genius or spirit, call it what we will, which is the strength of the national life, and which may not be lost or impaired without far-reaching evil consequence.

The university should hold itself under obligation to treasure and to conserve the results of past labors, sacrifices, and experiences. It should aim to build up the future on the past, upon the institutions, customs, convictions, and ideals, dearly purchased and handed on by those who served the nation through by-gone years. Inspiration and guidance it should seek in the great deeds, noble labors, and splendid victories of other days. It should be, as someone has said, the organ of memory for a country, that what is fairest and truest in the nation's past may be preserved and handed on for the ever more glorious upbuilding of the nation.

To what the past thus gives, it must add present achievement. It would be pusillanimous slavishly to idolize the past. With the heritage of the ages no people may be content. New conditions create new needs, new problems, and, not least, new opportunities. So, also,



life, as it advances, gives new knowledge and new wisdom. The past alone will not suffice, but unfortunate would that nation be which would rashly break with the past and cast aside either carelessly or impatiently the present fruits of the nation's labors and experiences. The university then, must be progressive, but it must be prudent; it must protect the nation against rashness, and must count it a sacred duty to honor and cherish the nation's heritage from the past.

Here in our own American commonwealth we Catholics are deeply interested in university education, for the simple reason that as loyal American citizens we have deeply at heart whatever is of vital concern to the Church and the nation. As devoted members of the Church we are anxious to promote the welfare of the Church, and we know that one way of serving this end is by promoting the welfare of the country. Our very strength in the land and our intimacy with the various phases of the country's life, fortifies and deepens our concern for the country's welfare. Not so long ago we were few in numbers and had scant opportunities for material betterment. Virulent opposition made struggle and sacrifice the necessary conditions for our progress. Today we stand before the country in all the power and grandeur of our giant growth. Our temples of worship, our schools, our cross-crowned homes and asylums devoted to every need of humanity, cover the land from shore to shore. Sixteen millions in number, we share largely in the privileges and responsibilities of citizenship, and through our leaders help in a special way to discharge the national functions and to further national ambitions.

Being thus intimately identified with the nation's life and constituting so large a portion of its people, we can not be indifferent to its interests. Whatever affects the country's welfare affects us no less than our fellow-countrymen of other religious beliefs. Our country's problems are ours; its needs are our needs; and in its

destinies are wrapped up our own. Great social, economic, and moral questions, because of the tremendous proportions and the far-reaching importance they have assumed, are today causing grave concern to the thoughtful and sober-minded; they are questions which we, too, must meet not only as patriotic Americans whose national welfare is at stake, but as loyal Catholics whose fundamental beliefs are involved and, in some instances, endangered.

A double interest, then, we have in the welfare of the country, an interest both Catholic and American, and only the stronger for being double. The existence of this Catholic University is an evidence quite as much as of our interest in our country as of our interest in our Church. Its office, as we understand it, is to be a strong force for the welfare of Church and State, to train great leaders for the service of both—men of broad views and sympathies, men of deep convictions, high ideals, and noble purposes, whose influence will be always for humanity's greatest good, and who will bring to the solution of every complicated situation the best principles and methods that science and religion can suggest.

The country, then, quite as much as the Church, has reason to desire that this Catholic University should fulfill well its office, and meet generously its responsibilities. Both Church and country are anxious that it should sustain and develop culture and refinement among the people, and that it should send out into the nation trained men keenly alive to the nation's needs, and provided with the best methods and sanest principles wherewith to meet these needs. That it will not fail we may well believe. The Church whose favor and protection it enjoys, has ever been the patron of learning and the custodian of civilization. Her interest and her success in university training are well attested. Paris, Oxford, Cambridge, Bologna, Leipzig, and Louvain, all are hers. No other institution in our country so well knows the people's

needs, because none other so closely as she is in touch with the people's life.

Only let this university be true to its office and responsibilities, and no single force can work greater good for the country. To be thus true, it must be in perfect harmony not only with the spirit of faith, but with the spirit of democracy, and the spirit of progress which characterize the American people. It must be in accord with American genius and character, guided by the absolute security of the spirit of God manifested by the teaching of the Holy See.

While perpetuating and emphasizing the precious traditions of the Church, her inspirations, her approved civilizing principles, and her lessons of long experience, she must be also insistent on the preservation of all the glories, all the best institutions and inspirations which a century of effort has won for the American nation. All this, we know, our university sacredly engages itself to do, and so we are warranted in saying that, in the truest sense, it is and will continue to be an American Catholic University—the great protector and promoter of true Catholicity, the great protector and promoter of true Americanism.

Thus, both Catholic and American, it will be universal and national. Its national sentiment and trend will give it local force. Its Catholicity will keep it in constant and unerring touch with that tremendous spiritual world-power which has maintained the whole truth, among all nations, in all ages—the Chair of Blessed Peter.

Twenty-five years is scarcely a day in the great life which awaits our Catholic University of America. But that brief day has been blessed in many ways by God's providence and wisdom. That God may continue to protect and guide it through all its glorious existence is our fervent prayer today.

WILLIAM CARDINAL O'CONNELL.

## MEDIEVAL AND MODERN UNIVERSITIES\*

### YOUR EMINENCES:

As a member with you of the Association of American Universities, permit me first of all to express the most hearty "*vivat, crescat, floreat*," which I know all of them feel to the Catholic University of America on this most auspicious completion of the first quarter centenary of its existence to congratulate you on the signal achievements of the past, and to express the most earnest hope and prayer that each future generation *in saecula saeculorum* may be marked by a progress of which both you and our country will be no less proud than today. As we see war deepening old and arousing new antagonisms in Europe, should we not solemnly resolve that no divergencies of race, belief or interest, however great, shall ever have the power to rupture the bonds of mutual toleration and amity in our own land, and that the eternal peace of God shall be henceforth evermore firmly established among us?

My theme is "Some Lessons Which the Medieval Universities Have for Our Own." Only since the epoch-making publication of the Vatican archivist, Denifle, thirty years ago, has it been possible to realize the magnitude of our indebtedness to these institutions, which began humbly and obscurely in the twelfth century, but which grew and multiplied so fast that no less than fifty-five of them were established, thirty-one by popes and twenty-three by Christian princes, more than a century before the discovery of America. In 1503, sixty-one years after the first landfall of Columbus on the shores of the new world, the University of Mexico was founded, eighty-three years before Harvard, and this, which has been called the last of the medieval, is also the first of

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\*Address delivered by G. Stanley Hall, President of Clark University, at the celebration of the twenty-fifth anniversary of the Catholic University of America.

American universities. For decades the best of them had smaller funds and a poorer independent housing of their own than the weakest of 500 universities and colleges in this country today. But such was the ardor and enthusiasm of teachers and taught, that if ever there was a university invisible, not made with hands, it was found in each of the three type-universities, Bologna, Paris and Oxford, for these were most widely copied.

They were in no sense fiat institutions made by bulls, edicts or millionaires, but grew inevitably out of the inmost needs of the times. The middle ages had a veritable genius for organizing life and for creating institutions, and it would be hard indeed to name a single general feature of student life, good or bad, a method of teaching or learning, wise or otherwise, an item of organization or control, a theme of rule or statute, or even a form of conferring degrees, of academic festivity or costume, anywhere today that did not originate before the close of the fourteenth century. Fondly fostered as they were, first by the church and then by the state, richly endowed as they were with privileges and immunities, so lush was their growth, that the specifications of their charter and constitutions usually only confirmed an already existing status. The term university, then applied to all corporations, had for a long time no relation to the universality of knowledge, and the vast aggregations of students in these *studia generalia* were essentially guilds. Altogether they were as characteristic creations of their day as were feudalism, trial by jury, parliament, or a constitutional king. These universities and the immediate products of their work constitute, in the language of Rashdall, "the great achievement of the middle ages."

Their effect upon the progress of Europe, too, probably can never be paralleled again. Theology, scholastic philosophy, law, civil and canon, the dawn of modern science, and the renaissance of the twelfth century and

to some extent that of the fifteenth, are essentially their work. Although the number of students that flocked to the largest of them has been exaggerated, nowhere probably exceeding eight or nine thousand, and although there always were dreamers, dawdlers and sometimes *roués* found among them, the outburst of intellectual ardor which they represent was also on the whole without precedent. Their vital relations with the church gave to learning an element of consecration it had never known before, so that their lessons should be known and laid to heart by all concerned with either the technique or the philosophy of higher education today. They are full of all the charm and freshness of the *juventus mundi academici*.

As imperial Rome tottered and fell, St. Augustine, whom Harnack calls the greatest personal influence between St. Paul and the sixteenth century, supplied a surrogate of it in his splendid vision of a new spiritual kingdom of God or a theocratic state, so again, when the four great schools of classical antiquity, that had lasted a thousand years, dwindled and were closed by the edict of Justinian (529 A. D.), the stupendous problem of reorganizing and reconstructing Europe, submerged by wave after wave of barbarian invasion (340-450 A. D. being the century of migration par excellence), devolved upon the new religion working through the church. Its silent work of organization never ceased, and the universities perhaps deserve to be called its chief instrument to that end.

(1) One of its original creations, unknown in antiquity, was a curriculum or a more or less standardized course of study, by which knowledge was both systematized and graded, and thus the seven liberal arts of the *trivium* and *quadrivium*, which held sway for a millennium, were evolved. To create a good course of study requires the acme of pedagogic sagacity and statesmanship and makes for enormous economy of effort. A curriculum is a



*vade mecum* with which to thrid the mazes of knowledges and skills. It seeks to designate in a natural sequence the essentials and it saves from by-ways, from wastage of time and effort, and from second-rate sources. It is a trunk line carefully surveyed and facilitated to a maximum of efficiency in attaining a goal. The university only developed higher courses with new material on the basis of the seven muses of Capella.

(2) Again, the very idea of examination was new in the world, and the right to examine and pronounce results was never abandoned even in those periods and institutions where the professorate was stripped of nearly all its other prerogatives. To measure up the knowledge attained at each stage of progress toward a goal, and also, if more incidentally, to calibrate ability, was not only a new but a splendid stimulus. Although standards changed and there were occasionally traces of venality, on the whole, the examination was an ordeal so serious that at certain times and places relatively few attempted it.

(3) The degree was a third new creation. It was like a patent of academic nobility, accessible to all of whatever rank or station who could meet its requirements. It brought distinction, privileges and immunities, and master, and later bachelor, were common name prefixes, like doctor with us. As it was a trait of the Roman law to formally inaugurate into every office, so the conferring of the degree became not only a very festive but also to the candidate a very expensive as well as elaborate ceremony, in which he was given an open book, a ring, and a hood, while he knelt and then an embrace, a kiss and a benediction in the name of the Holy Trinity. Only after this was the scholar a full member of the academic guild, and feasting and jubilation followed.

(4) Again, the organization of teachers and learners of different departments into a single institution was another new thing in the world. This made for breadth of

view, gave wholesome emulation and interaction, made for comparison and correlation of different branches of knowledge, and brought the organic unity which helps men to feel that the world is not a chaos but a cosmos with a spiritual unity behind it.

Universal and matter-of-course as this quaternion of agencies now is, it first came into existence in the Occident only five or six centuries ago, and constitutes the first bequest of medieval universities to us. If the institution of this new machinery involved any loss of the spontaneity which marked the culture of classical antiquity, if it has sometimes brought over-conservation and even retardation, it has more than made up for all this by increasing historic continuity, by diffusing knowledge, by preventing a decline from culture once acquired, by keeping experts together, which is one of the best conditions, and by incitations to them to make new original additions to the sum of human knowledge.

Students might enter, as many did, in the early 'teens, with small attainments save Latin, which was indispensable, but which was tested informally only by the oral questions and answers involved in matriculation. Very few could obtain any degree in less than seven years. For this the tests were, with occasional exceptions, so severe that many never attempted them, a condition happily reversing our present methods of hard entrance and easy graduation.

At Paris, in the fourteenth century, most of the daylight hours were occupied by lectures, often two hours long, no small part of which was dictation. All instruction was oral, for students had little access to books but had to make them. There were other stated exercises, including those attending the two meals at 10 and 6, while early evening was a time of freedom and often of trouble. At first students often sat in the straw on the floor, for some thought this made for the humility and

docility proper to the *status puillaris*, although benches, and still later desks, came into general use.

As to comforts and hardships, candles and fires were too costly for individual rooms, and there was no glass for windows. From two to four pounds of meat could be bought at Oxford for a penny, and it was possible for a student to live on from seven pence to two shillings per week. Amusements were few, and the statutes called play with bat and ball "insolent" and tennis "indecent." Chess was forbidden on "legible" days, and the only athletics were scuffling with each other and perhaps fighting with the people of the town. There were occasional riots and some vice, such as Birdseye has shown on the dark side of student life today. Penalism or fagging of younger for older students was rife. Discipline, authority, control, which was notably lacking at first, developed apace. The occasional floggings of the youthful university students which we read of in the beginning, were soon superseded by fines, but only as the college halls developed were students really subjected.

Youth is always gregarious from the age of the street gang, so like the savage tribe, up, and of this instinct in adolescent years medieval universities furnish the world its very best illustration. The students at once organized themselves into nations, under a rector chosen from their own number and given unlimited power. Him they characteristically obeyed as unresistingly as a modern athletic team does its captain or coach, deposing him as summarily if things went wrong. Sheldon has shown the genetic connection between these organizations and the later *Landmannschaften*, corps, etc., of the German universities, and even the fraternities and other student societies of today. At the law university of Bologna, where attendants were older (from 18 to 40), wealthier and often beneficed or titled, the students came to employ their professors on annual tenures prescribing just what *puncta* of the Pandects they should cover each day, fining

them if they shirked a knotty point of the texts they were expounding, binding them by oath not to accept a call to teach elsewhere, to begin and stop on the stroke of the bell, to swear allegiance to masters, to lecture whenever and only whenever there was a minimum number of five students present, and robbing them of nearly every prerogative save only the one to which they clung through many a struggle, that of testing by examinations, and determining whom and how to promote to degrees. This student republic in an age of authority in church and state was thus the diametrical opposite of the unprecedented concentration of power in the hands of the American university president, which reached its acme in the days following the foundations of Cornell, Hopkins, Stanford and Chicago in our democratic land, which was necessary under such conditions, but which Cattell and others here now object to, and which is happily on the wane, deans and head professors now exerting the arbitrary power that presidents did a decade or two ago. But at Bologna, on the whole at its best, standards of both teaching and learning were probably kept on the highest medieval plane, so that professors in those days never had to choose between Osler's chloroform at 40 or a Carnegie pension at 65. Through the entire pre-Reformation period the church stood for academic freedom, and in many a contest culminating in the long struggles between the University of Paris and the Chancellor of Notre Dame, Rome decided against its own local dignitaries in favor of university independence and autonomy, and in a great majority of the many appeals made to her, she sided with the professorate and even with the students against counter-appeals from both spiritual and temporal authorities.

For centuries a favorite method of government was by exacting oaths. All were sworn to obey every old and every new statute, to attend lectures, be punctual, pay debts, not cheat or bribe at examinations, and instead

of the roll-call at each lecture students had to swear at the beginning that they would and at the end that they had attended. In some cases there were over forty distinct oaths. Such was the horror of perjury and its penalties that this was long effective, but as oaths continued to multiply it was impossible either to keep them or to learn by elaborate espionage whether they had been broken. If our honor system has historic roots they are here, and at any rate this chapter has both its lessons and its warnings for us. Slowly fines came to take the place of oaths as more effective and more lucrative.

We have the beginnings of university extension in the early and common difference between ordinary and extraordinary instructors, hours, topics and books. Doctors and masters taught in the morning hours in academic rooms, where there were any, the standard topics, and used the most classic texts, while the probationary teaching of intending masters and bachelors and all the work of *repetiteurs*, drill-masters and cursory readings took the second place. A system of assistants and apprentices to whom the professors delegated more and more of their work grew up and all such courses were often given outside academic walls. It was these men at the larger universities who constituted the waiting list for appointments in the smaller universities. Some of them taught on for many years with no higher degree, so that we have here also the beginning of the docent system which has lately become such a burning problem in German institutions, in many of which they have outnumbered the full professors, sometimes almost revolutionizing old statutes and precedents in quest of their rights.

Academic vestments, too, can be traced back with considerable continuity to the original cappa, toga and biretta of the fourteenth century, where these were mentioned in many a regulation, and though unused at first, came to be required of all. They were of course of eccle-

siastical origin. Students were commanded to avoid gaudy lay dress, such as pointed shoes, trunk hose, bright colors, ornaments, also daggers and firearms. The pleat down the back of the standard academic hood today was once a veritable hood to be drawn over the head in bad weather, while the rudimentary pocket in it is what is left of the pouch in which the medieval student carried his breakfast or lunch. This costume meant both distinction and immunity.

The induction of new students by older ones by weird and often cruel rites Specht traces back to the student customs of classical antiquity, but they have perhaps never been so elaborate or rubricized as in the middle ages. The newcomer was bullied, hoaxed, badgered, hazed, robbed, mulcted, without stint. He was a tender foot, fledgling or *bejanus*, a wild beast with horns that had to be sawed off, as his ears must be symbolically clipped. He was washed, barbered, fumigated, forced to confess preposterous crimes, and sometimes ceremonially buried and resurrected. In the Italian universities the freshman was more often a criminal, who was arrested, tried, condemned, sentenced, punished, and sometimes executed, while in the whole system of penalism he was subjected to all the whims and abuses of an older student. Always, however, having finished his purgation, his hardships and his servility end, and he is welcomed with great rejoicing into complete membership in the confraternity, and if the insults and outrages he has suffered rankle in his memory, he can find sweet recompense in inflicting all these indignities on younger men. If we compare all this with Sheldon's compilation of student customs in this day and land, we shall be struck with the ultra-conservatism and the utter lack of originality on the part of modern students in this field.

The impulse to initiate is one of the oldest and most polymorphic of all folk ways. All savages induct pubescent youth into manhood and tribal membership by rites



often elaborate and cruel. The ancient mysteries like those of Apollo, Dionysius, Attis, Osiris, and the rest initiated with arduous and sometimes painful ceremonies, followed by joyous acceptance of the candidate into full communion. The *modulus* of every romance and drama is first trouble and danger, almost to the breaking point, then in the *dénouement* triumphant success, joy and relaxation. Education imposes hard tasks that demand the utmost effort and try-out ability, while with the degree comes emancipation from the *status pupillaris*, feasting and sometimes rioting and abandon. Knights and guilds held initiations and Roman custom and even Roman law provided installation ceremonies for all officers. Even the confirmation rites of the church, and conversion, with first the sense of sin and then of acceptance and salvation, follow the same formula. So of this cadencing of life by alternating the influences of its two sovereign masters, pleasure and pain, modelled perhaps on the death and resurrection of nature, religion has given us the supreme example in the world's masterpiece of pathos and ecstasy. Here we have the greatest of all stimuli to climb on the upward "excelsior" way, to escape inferiority, and to make the very most and best of ourselves.

Of this deep undertow of human tendency, student initiations constitute but one-half serious, half parodied outcrop. Thus the soul is given an immunity bath against the two great dangers that, as modern psychiatry shows, beset its sanity, namely, being overwhelmed by pain or else inebriated by joy. This discipline to the endurance and alternation of extremes like nothing else, gives unity of the soul against all forms of dual personality. It is more than the Aristotelian katharsis, for it brings elasticity and sanity; it incites to the utmost effort, sublimates and safeguards from passion, and in general unfolds the higher powers of man. To administer this great rhythm in due form and degree by severe

tasks that tax energies to the utmost and are then followed by recompense and atonement with self and the world, is the secret of education, which began with public rites and has spread up and down the age scale as civilization has advanced. From the psychological point of view it is the secret of religion and of higher culture as well.

The earliest spontaneous public benefactions to universities were not gifts to faculties or governing boards, but to students. In the fourteenth, and occasionally in the thirteenth century, pious donors began to establish small funds for poor but deserving students. Some specified that the beneficiary should come from a certain family, province, town, or have prepared at a specified school, or that he should in some way give proof of ability or intend to enter the clerical or some other profession. Some of these funds were very small and provided only lodgings, clothing, free beds in hospitals, books, firewood and occasionally free meals. Along with these came the larger gifts for college halls in which students first could, and then must, live. These foundations, *bursae*, stipends, are often pathetic illustrations of public sympathy with able young men seeking higher culture, who are indeed the light and hope of the world, most of all worthy of devotion and service by their elders. In this youth of our modern academic world, young men who sought the pearl of academic wisdom appealed profoundly to the instincts of the higher parenthood of their age. Baumgart fills a large volume with these ancient and often quaint provisions for facilitating students in Germany. Leipzig, for instance, has today nearly 400 distinct funds, the oldest established in 1325, and all together providing for 729 students. The Oxford colleges have 367 of them, besides 480 scholarships and 129 exhibitions. They abounded in France till the legislation of Turgot swept them all away in order that the state might appropriate special funds to such students and thus gather to itself

their gratitude, while in Great Britain the principle of *cy prez* has been so applied as to relieve many of these funds from the often absurd conditions of the dead hand. In this country I make out 270 paying graduate fellowships, disregarding those purely collegiate.

Thus in Europe today many a student career is made possible by the gifts of those who four or five centuries ago believed with the Parliamentary Commission who, at the close of their investigation of many thousand ancient bequests in Great Britain, declared in substances that charities devoted to this purpose probably had done church, state, and the world in general greater good than any other form of benefaction.

The emperors of ancient Rome gave special privileges to teachers and scholars. In 1158 the first of those in the middle ages was granted by Frederick Barbarossa, exempting from attacks or extortion all students going to or returning home from the university, on the pain of a brand of infamy and four-fold restitution. In 1200 as the result of a tavern brawl between town and gown the Provost of Paris was commanded by the King to swear loyalty to students, and they were given a charter of exemption from civil court jurisdiction and supplied with a court of their own. In the same year all chattels of students were exempted from seizure by the civil power for whatever cause. Students must not be interfered with on any pretext and every plaintiff against them must appear before the university court. Even church courts could not try students save in the university town. Then came exemption from taxes, not only of all academic property but usually from all taxes whatever, either by masters or students or even subordinate officials. In 1231 Pope Gregory IX conferred one of the choicest of university privileges, viz, that of suspending lectures. This involved not only sealing up the fountains of wisdom but often a still more dreaded withdrawal of the university to another city, as indeed often occurred.

The King of England in 1229 invited the University of Paris, when it happened to be in revolt, to migrate to his country, but the very threat of secession usually brought town authorities to terms and often to their knees. Another choice privilege granted to the masters and scholars was the *jus ubique legendi* first granted by the papal bull in 1292, a privilege persistently sought by and often extended to other larger universities. This authorized the holder to teach without further tests in any university in the world. Cities also sometimes lavished the universities within their bounds with privileges. They paid professors' salaries, exempted them from all kinds of rates and from all civic duties and appointed money lenders for students at about a fourth of the usual interest.

The oldest medieval university, dating back to the tenth and possibly to the ninth century, at the yet older health resort of Salerno, was devoted entirely to medicine, as Montpellier was in large part later. Here we find many of the germs of science, and its original idea was expressed in the sentence of Hippocrates, "God-like is the physician who is also a natural philosopher." To a basis of ancient empirical tradition and practice, Hippocrates and Galen added their epitomes of the experience of classical antiquity, and third and later there came from Saracen and Jewish sources the mystic elements of astrology and alchemy, along with many new remedies, all of which Sprengel's monumental work has used to make the story of the dawn of medicine a fascinating chapter in culture history. Logic and mathematics were propaedeutics, and much dialectic energy was devoted to giving the medical canon systematic form. After a long struggle with the popular horror of mutilating the human cadaver, not unlike that now against controlled vivisection, the dissection of one male corpse, fresh from the hangman, often in the churchyard, was permitted once a year. As first-hand knowledge of the body increased with growing liberality in the anatomy

acts, the old texts were found not infallible, and when in 1482 laymen and even women could finish the six years' medical course and receive degrees, and a little later Vesalius and then Harvey made an end of the old methodism, humoralism, iatrisism, the foundations of modern medicine were laid. Of course, the texts and the knowledge of that day have long since been transcended, but those pioneer medical schools were from the start far in advance of anything the Orient ever knew. At every period they represented the best medical thought and knowledge that then existed in the world, and, what is better yet, they supplied the impulses that have issued in the best we have today. Their error and even superstitions involved a profound and wholesome sense of man's inner union with nature. It was their work that made the great Vienna surgeon, Billroth, plead for a required course in the history of medical science, and such a text Hesser sought to supply. Not only medicine but biological science owes to this type of medieval university a far greater debt than it has yet realized.

The chief secular problem of the middle ages was to reorganize the world of business, government and society. Today we seek only to improve what they were obliged to create almost *de novo*. Their chief instrument to this end, as Savigny has best shown us, was Roman law. Deeds and contracts, courts and judicial procedure, inheritance and succession, corporations and charters, the status and rights of the various social classes, the kinds and functions of officials, taxation, crime—all had to be provided for. Besides the Codex of Justinian in twelve books, which was at first all that was known, there came a little later the fifty books of the Pandects, digesting the results of fourteen centuries of legal experience, unknown till Irnerius introduced them at Bologna in the twelfth century, and thus created anew for the modern world the profession of law, which henceforth was taught not as a branch of rhetoric as before, but as a vocation



requiring long and special study by itself. Henceforth we are told "law was the leading faculty in by far the greatest number of medieval universities for more than five centuries." The practical effects of this upon European history and the progress of civilization is incalculable. The law universities recurriculized the law more efficiently than had been done in the *Institutes* or other ancient textbooks, and nothing was more congenial to the unique instinct of the medieval mind for organization than this written reason or Organon of economic and sociological statecraft. More systematic and comprehensive than many codifications of modern laws, it is still taught beside them in most European countries. Even the constitution and statutes of the medieval, and in many respects those of the modern, French and English university are based on Roman law.

The very year of Abelard's death, 1142, Gratian, inspired by the impulse of the Roman civil law jurisprudence, published another of the great textbooks which "took the world by storm," and which became the solid basis of the great superstructure of canon law. The church had already a vast body of decrees, edicts, statutes, decisions of councils and officials, modes of ecclesiastical government, internal and external, laying down the relations between spiritual and temporal authority, comparing Christian and classical culture, specifying the requirements and training for different officials. As Augustine's lofty vision of the city of God had become ever more concrete and real, its administration became no less intricate than that of the state, and hence before this time there had been various unsuccessful efforts to correlate the rules and precedents of religious institutions into a systematic whole. But the *Decretum* at once made canon law also a department by itself, more or less independent of theology, of which it had before been a part, and also distinct from civil law. Thus a new class of students and a new doctorate came



into existence. The scope of this new course of study was extremely comprehensive and the method, borrowed from Abelard, was to present both sides in turn of all questions. It is no wonder, therefore, that this new department shaped and is the key for the understanding of church history, not only in those centuries, when it was no less normative of the destinies of Europe than was civil polity, but in our own age.

Finally, how can a veteran, though humble, teacher of philosophy with this theme avoid even in this imposing and competent presence a word touching the most original of all the intellectual creations of the medieval world, the scholastic philosophy, the product of four centuries of earnest, acute thinking, by as pure, devout and learned men as have ever striven to explain the universe, a system so praised on the one hand and so disparaged on the other, that the attitude of every historian of philosophy toward it has long been almost a shibboleth of his creed? Happily of late there is some *rapprochement* on both sides of the great divide. On the one it is seen that scholasticism is not a saurian of an extinct species, but a masterly solution of many of those supreme problems of life and mind that always have and always will both challenge and baffle the great intellects which struggle to know what God and man really are, while on the other side it is seen that later thinkers and their systems are given abundant recognition. No philosophy ever undertook so earnestly the stupendous work of harmonizing faith and reason, of unifying the classic culture with the Christian consciousness.

To this end the happiest possible method had been given by Abelard half a century before the first university was founded, in the fifty-eight theses and antitheses of his "*Sic et Non*," in which each of the opposite views, often in extreme form, with a place for even an *advocatus diaboli*, and with copious citations, is alternately presented. By this contraposition of authorities the student

is stimulated to his uttermost to find out the way of truth. This became a method of such pedagogic effectiveness that it was followed in Gratian's *Decretum* and in the *Sentences* of Peter Lombard, and became the method of orientation in civil law and even for sometime in medicine and science. Thus came in the fashion of debate, controversy, discussion, and it is the precise method of Abelard which the University of Wisconsin has lately followed in its half dozen extension leaflets on as many themes, outlining both sides of each question, with authorities, for the guidance of the debates it has instigated all over the state. Thus disputations became almost universal. Every student must propound a thesis as a kind of knightly challenge and be ready to maintain it against all objectors. We still find rudiments of this method in almost every European thesis and promotion, while in this country debate, since it spread so rapidly through most of our colleges about 1850 and has now taken on intercollegiate features, is again finding just recognition. In this way the humble third member of the *trivium*, logic, came to a commanding position, and this intellectual jui-jitsu method of attack and defense brought the youthful mind to its very best edge and temper. In its higher aspect it was this method by which the ship of thought was steered between dangerous extremes, trimmed and kept on its true course. Controversy (to change the figure) was the pathfinder that opened up the highway of truth.

Since the hebemic art of Socrates brought forth concepts, which Plato developed into his ideas, and Aristotle made into categories, they have been the focal theme of all philosophy. Now they have been thought innate in the soul, now moduli in the divine mind after which the world was made, now obtained by induction like the various steps of Porphyry's ladder from the *infima species*, the fixity of which Darwin opposed up to the *summa genera*. They even underlie our problem of

"imageless thought" and "determining tendency." Kant assumed an even dozen of them, and Hegel sought to organize them into the ipsissimal nature of God. Thus they have been the key to most of the great problems of the ages. Now as Plato strove to make them a new and ineluctable basis of the state when convictions had crumbled under the distintegrating influence of the Sophists, so the scholastics had to turn to them for the basis of the new spiritual kingdom of man's soul. Thus whether universals were before, after, or in things, was vital to the very existence of higher ideal culture and of ecclesiastical organization and theological truth. If extreme nominalism be true, there is nothing in the world but isolated particulars, as unrelated to each other as the Lucretian atoms, mind plays little part in knowledge, and every type of idealism is a play of empty words. Empiricism is the only philosophy, and sensationalism all there is to psychology.

On the other hand, if extreme realism be true, ideas are all that is really real, the principle of individuation fades, and things if not persons tend to merge into an ever more generic if not pantheistic background. Between these disastrous extremes a broad and safe middle highway must be opened, and justice done alike to the partial truth of both views. This was precisely the problem of Kant, as it also is of Bergson and Eucken and our contemporary realists, with only minor differences of terminology and connotation. It would be only too trite to show in detail how Occam anticipated Locke in his polemic against needless ideas, how Anselm in his famous argument for God was followed by Descartes, and in his *credo quia absurdum* by Jacobi, who found a light in his heart which went out when he tried to take it into his intellect, or how Albertus Magnus did much of the very work of Trendelenburg six centuries earlier than he, how Bonaventura anticipated Schelling's intellectual intu-

ition, and Fichte's blessed life. But such comparisons, which are endless, belong elsewhere.

The great point is that the scholastic thinkers were pragmatists. Their thinking for the most and best part at least was not aimless speculation or romancing with ideas, nor motivated by the lust of evolving individual systems, but it was practical and all to the end of conserving and advancing institutions and ideal worths which they felt to be so inestimably precious that they transcended every personal or merely cultural end. Theirs was far more the work of the practical than of the pure or theoretic reason. Scholasticism tested thus by a new pragmatic sanction meets it supremely well. It did conserve the countless idealisms of cult and faith, and it made the old the new intussuscept. It also transmitted to later centuries most of the great problems that have never ceased to be the center of philosophical thought. When we have a real and truly genetic history of philosophy, which is still lacking, in which all the even subconscious reverberations of the great schism are transcended, only then shall we realize the inestimable debt that modern owes to medieval thinking in these fields. Shall we think the worse of Plato if we agree with Zeller that his thinking was motivated throughout by the desire of saving the state and all that it meant, or of Fichte if his supreme aim was the patriotic one of making his dear fatherland the ego of nations, or of Hegel if we agree with those who regard his system as primarily devised to give a deeper cultural basis to Prussian bureaucracy?

In conclusion, then, while printing and the multiplication of books and the growth of modern literature and especially of science, have vastly changed the method and the subject matter of academic culture and have brought transforming new views of the universe, theology, classics and philosophy have changed far less in either method or subject matter. Here we still have much of the same

authority of great texts bespun and sometimes swamped with glosses and notes of lecturing that approximates dictation, and of grammar, which still remains though dictionaries have come. Even in the domain of science, the medieval Latin of the schools has given us an enormous wealth of technical nomenclature. On the side of organization university statutes and their administration, especially in Europe, are still more on the basis of Roman than of modern law. Faculty experts in rules and precedents illustrated the "case system" long before its modern use. While appropriations and endowments have vastly increased and brought with them centralization of control, student life has, until the recent athletic movement, added almost nothing not found in the early days of reaction from the strictness of cloistral rule, if indeed it has not lost much of its pristine freshness and romance. As to the relation of studies to life and to the social, political and religious institutions of their time, no university of our own day has been more practical than its medieval forerunners. The ideals of academic youth are often said to be the best material for prophecy or the best embodiment of the *Zeitgeist*, and we are often told that as Oxford inclines so England will go a generation later; and so as these medieval universities led, Europe followed. There is always a sense in which a university does not consist of buildings, endowments or numbers of students, but is a state of mind. It is found wherever a great teacher and a few gifted pupils are gathered together. In all these respects the more we know of the medieval universities the more we shall see that we owe them.

G. STANLEY HALL.

## THE MISSION OF THE UNIVERSITY\*

### YOUR EMINENCES:

The Church as such has no apostolate to art or science. Her mission is to save souls; her business is with the sins and sorrows of men. If she had never inspired an artist or stimulated a scholar her course throughout the Christian centuries might have been victorious and brilliant. Even if she had repressed the artistic impulse in men and discouraged science, her career might still have been gloriously successful. In the purposes of God her destiny is rounded out when she teaches men divine truth, when by her sacraments she floods their souls with grace, when by her moral precepts she guides the actions of men to virtue.

The Church, then, has no direct mission to scholarship or refinement or the arts of civilization. But because in the fulfillment of her sublime destiny as the teacher and guide of mankind she has felt constrained to make use of all the aids and instrumentalities by which men may be influenced for their betterment, the Church, as a matter of fact, is found in history to have been the fruitful mother of universities, herself the supreme school of philosophy and music and poetry and eloquence and sculpture and painting and architecture. It was she who inspired Augustine and Aquinas; for her Palestrina sang; Dante, the glorious voice of ten silent centuries, is merely her theology set to music; the golden speech of Chrysostom and Bossuet and Lacordaire was uttered in her service. To body forth her white and beautiful thought Michael Angelo and Canova populated the world with images of grace and strength; to express her spirit Raphael and Angelico painted. At her call the cathedral-builders with minds anointed of God, first dreamed their

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\*Discourse delivered at the celebration of the Silver Jubilee of the Catholic University of America by the Very Rev. Dr. John C. Cavanaugh, C. S. C.



dream of beauty before stone and glass and wood, at the bidding of industry, leaped into their places to fulfill the architect's dream. In the sunshine of her favor the historic universities of the world blossomed out of the believing mind and the loving heart of her children. Each form of exalted human endeavor had its work to do for mankind in her service; and so it must ever be.

What, then, is the mission of this great school? They who baptized her in the lustral waters of faith crystalized her meaning and her destiny when they named her the Catholic University of America. As Catholic she is a child of the Church; as a University she is the alma mater of learning; as existing in America she is dedicated to democracy. Her mission, then, is to perpetuate the ancient friendship of the Church with science and democracy.

Let it not be said that the Church is to be made conformable to what is called the thought and the science of the day; out of that mistaken purpose arose Modernism. Let it not be said that the Church must align herself with the aspirations of the people for personal liberty; out of that error grew Socialism. It is the sublime boast of the Church that she remains the one eternal and unchanging thing in a world of death and change. Her corner-stone is the immutable and imperishable Christ. She was divinely orientated forever on the morning of her birth. Like Christ, being lifted up, she draws all things to herself. She goes not as a suitor to either science or the people; but from a necessity of her being learning must come to her as a handmaid to a queen, life must come to her as a child to a mother.

The historic attitude of the Church to science is one of queenly favor and condescension. The Church cannot abdicate her queenship; science may not fail in loyalty. The Church cannot abandon her motherhood of man; the multitude may not revolt against her maternal authority. It is the duty of such a school as this to make

a synthesis of science and democracy with faith and to lead them to their place of honor at the feet of the Church of God.

Catholic scholars have an undying conviction that there is nothing in all the content of human knowledge to disturb the simplicity and purity of Catholic faith. They do not fear what is called modern thought because they know that there is no such thing as modern thought. The term is merely a slogan, a battle cry; and slogans and battle cries are weapons of partisanship and not symbols of scholarship. Thought is simply thought, and it is as absurd to speak of distinctively modern thought as it is to speak of blue or yellow thought, almost as meaningless to speak of distinctively modern science—if one considers only the last fifty years, for example—as to speak of aristocratic and plebeian science. If it were necessary for the purposes of Christianity to gloss over or conceal in slightest measure any of the sure findings of philosophy or science in any time or clime of the world's history, that in itself would be persuasive proof that Christianity was not of God. True, many students have permitted themselves to become estranged from the old faith, but this is due, not to any established truth of science or philosophy, it is due rather to the interpretation which these students have chosen to give to the data of the laboratory. The spirit with which men study is often of paramount importance in determining the results of scholarship. If a man has a desire to alienate himself from faith, there will not be wanting justification in his own mind to color the conclusions of those forms of scholarship in which the personal equation plays a part. There is a type of university man who begins with no attachment to faith or perhaps even a lively hostility to faith. It is not difficult for him to read into the findings of the laboratory theories and conclusions which suit the agnostic or the materialistic mood. Those same findings (to the eye of faith) are without difficulty coordinated

and harmonized with the teachings of religion rightly understood. In the Catholic University, therefore, there is the largest liberty of research into every problem of life and duty and destiny. Here there must be the largest hospitality for every fact and truth of human knowledge. Here, as elsewhere, there must be unrestricted play for the scientific use of the imagination. Here speculation and theorizing must be as free as anywhere in the world, but the spirit of them must be reverent. The student must not set out with the purpose of pulling down Christianity for the mere sport of seeing it tumble like a house of cards. Here there must be nothing of that most unscientific and unscholarly desire to separate ourselves wantonly from the spiritual past of the race. Within these halls must live and labor men skilled in all the secrets of science, men familiar with all the content of human thought, men, who in laboratory and lecture room shall push farther and farther into the unknown the outposts of human knowledge, whose passion shall be to enrich the race with deeper and mellower wisdom. From here must issue generations of younger scholars bearing with them all the fruits of scholarship in every age and land, that they may bring to the colleges and high schools, to newspapers and magazines and books, the assured results of human study, harmonized with the conservative and reverent spirit, warmed and vitalized by Christian faith, illumined and glorified by Christian living.

Such a school as this must also labor in sympathy with democracy. The historic attitude of the Church towards the people has been one of the loving and most wise solicitude. No institution that ever flourished among men has been so supremely democratic as the Church. Her founder had not a stone whereon to lay His head. Her first Pope was a fisherman. Her throne is the only throne in all the world that is accessible to every man-child born into the world. Here in America we are a part of humanity's latest and greatest experiment in

democracy; but before America was even a dream in the hearts of men, the Church was an ancient reality, leaping straight out of Christ's heart for the love of humanity, conditioned in its essential structure for the service and salvation of humanity. It is true that in certain ages of the world the splendor of the papal throne drew to it the princes and the great ones of the earth, but through all the centuries the Church has been the great exponent of democracy. Her alliance with kings and emperors in the past was merely for the purpose of serving the multitude. She did not feel obliged to change the monarchical form of secular government for the republican; but she knows that mere outward forms of government have little to do with the spirit of genuine democracy—which means a levelling up, and not a levelling down—and that the rights and opportunities of the people may be as faithfully protected under princely as under presidential régime. The problem of democracy has remained ever the same, and ever the same has been her attitude towards it. When her martyrs stood forth in the Coliseum she stood beside them, tear-stained and blood-dripping, to protest against the attempt of Roman emperors to deprive men of spiritual and mental freedom. When in the person of St. Ambrose she stood at the door of the old cathedral in Milan and bade Theodosius stand without in sackcloth and ashes while the faithful prayed for him, it was to vindicate man's right to liberty and life. And so she has marched triumphantly down the centuries, claiming and receiving the plenary allegiance of the people, admonishing democracy of its duty to obey legitimate authority in the name of God, hurling excommunication here and announcing justice and judgment hereafter upon the tyrant who violated the rights of the people. Today wild-eyed prophets and narcotic dreamers are wandering over the world announcing the political millennium that is to follow upon the rejection of some of the most stable and serviceable institutions of civilization. Seers and clairvoyants dangle before the upturned

eyes of humanity the dazzling vision of a Utopia where the richest are poor and the poorest live in abundance. It is the duty of such a school as this to assist religion in ministering to the legitimate aspirations of the democracy to awake them from their iridescent dream while holding them safely anchored to all that is essential in Christian civilization; to formulate a philosophy of action which shall be divinely compassionate of the multitude, and minister to the rights of man without forgetting the rights of God.

Here, then, is the mission of the Catholic University of America: To restore and perpetuate the ancient friendship between science and religion and to make close and enduring the friendship between the children of God and their Heavenly Father. It is the mission in greater or less measure, according to means and opportunity, of every Catholic school.

Today, by none commissioned and wearing no authority, I venture to lay at the feet of this noble school a tribute of admiration from all the Catholic teachers of America. The University, like every other great spiritual enterprise, has passed through vicissitudes, but she has never lacked a marvelous loyalty and devotion—from the illustrious Cardinal of Baltimore, from the hierarchy of America, from officers and faculty and students. Sometimes the service has been heroic; always it has been an inspiring example to us who watched it from afar. In a spirit of loftiest consecration her professors have wrought unsparingly to fulfill her mission, with results that make the world her debtor. Twenty-five years is a brief span in the life of a university when one thinks of the centuried schools of the Old World, but these twenty-five years have been rich in achievement and they have left the University immeasurably richer in promise. That God may abundantly reward the achievement and bless and fructify the promise is the prayer which out of our heart of hearts we send up for you today.

JOHN C. CAVANAUGH, C. S. C.



## A RESPONSE ON BEHALF OF THE RECIPIENTS OF HONORARY DEGREES\*

### YOUR EMINENCES:

A gracious duty was assigned to me when called upon to express the thanks of those who have received her academic degrees *causa honoris*, for the first time in the history of the Catholic University of America. That our names should have been selected from among the citizens of the Republic of letters is a distinction that we accept as bearing it with a corresponding responsibility to aid as far as we may the advancement of truth in all the relations of life. In becoming members of the University we shall share, in spirit at least, her manifold activities with a fuller appreciation of her beneficent mission.

In one of his luminous essays Cardinal Newman defines a university as being "in its essence a place for the communication and circulation of thought by means of personal intercourse through a wide extent of country." Books, he tells us, are the instruments, for they are the record of truth and an authority of appeal, but "if we wish to become exact and fully furnished in any branch of knowledge which is diversified and complicated, we must consult the living man and listen to the living voice."

So, in their wisdom, having regard to the exigencies of American society and the grave necessity for a center of education in the higher learning, the hierarchy of the Church, with the approval of the Father of the Faithful, founded this University. The learning and zeal of its professors have already set their impress upon a generation of students, and as the years pass its value becomes more apparent. We live in an age impatient of authority, yet marked by a yearning desire for improvement. Forgetful of the limitations of our common nature

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\*Delivered at the Silver Jubilee of the Catholic University of America.



men think they may bring about an equalization of conditions by legislation, and threaten to remove the ancient landmarks of society to cure the admitted evils of social, political and economic life. Emotion has too often usurped the function of thought, and blind to the lessons of history, we are hurried towards experiments that threaten greater evils than those against which we struggle. Unrest and discontent, fanned by the uneducated and unscrupulous, make doubly onerous the responsibilities of those charged with the care of the Church and of the commonwealth. Whether in the relations of capital and labor, or the administration of law, or the daily duties of common life, fundamental education in the principles of justice is anterior in importance to all others, and this can be found only in those teachings that have come to us from antiquity sanctioned by religion.

All men are not fitted for liberal studies, but those who are should have opportunity so to perfect their natural gifts that they may be of the highest service. The right living of the masses depends upon their right thinking, and in a university, of all places, the canons of right thought should be taught. This University is planned upon broad lines. Its atmosphere is permeated with a religious spirit. Whether the student be pursuing liberal or exact, undergraduate or postgraduate studies, his mind is constantly brought to the contemplation of the ultimate duty of all men—service to his Maker. The reproach of conservatism is levelled at the Church and all of her practical teachings. It is not justly a reproach, it is true she is the great conservator of truth, and the principles of truth, as reduced to the end and object of man's pilgrimage on earth, have not changed since the divine injunction was formulated, "to serve God and keep His commandments."

In these modern days, when the outcome of false philosophy has proven the fatal results of infidelity to all of supernatural doctrine, the lesson is brought home with

overwhelming force that there is no greater catastrophe than emotionalism uncontrolled by the fixed doctrines of right reason. It is not that the spirit of this university is opposed to the necessary and inevitable changes in the concrete application of economic and scientific discovery, but rather in approaching the problems of life we should observe the precedents of preceding generations, holding in the language of Lord Bacon "that antiquity deserveth this reverence that men should make a stand thereupon, and discover what is the best way; but when the discovery is well taken, then to make progression."

To all who have received the gift of Faith, it must be a cause of rejoicing that the Catholic University has come into being and after twenty-five years of trial has established herself on foundations so broad and deep that a mighty superstructure may be predicted in the not distant future. To her, as to a pure fountain of truth, the millions of the Church in America will look with confident hope. To those who realize the mighty experiment in democratic government in America, even though they are separated from the communion of the Church, her existence must be a satisfaction, for it is the pledge that self-government and constant pursuit of ever increasing moral excellence are the guiding principles she impresses upon her students.

Here at the capital of the nation, where the lessons of patriotism may be taught in plain view of the inner working of our marvelous political constitution, the just relations of the government to the governed are readily impressed upon the respective minds of youth. The many and flourishing institutions already in existence when the university was called into being, will not find their usefulness impeded nor their work duplicated, but the higher education for which their own facilities were not intended and for which they are inadequate, will be the capstone of a system that will meet the ideal in a perfect curriculum.

The American people have a just pride in their capital city and gather inspiration from its growing beauty. With a broad wisdom that is yearly fulfilling the designs of the illustrious man whose name it bears, the City of Washington has been conceived on a scale of magnificence that will make it the wonder and admiration of generations. But it is not its material grandeur, its noble monuments, its ornate buildings, its stately avenues, nor the wealth of art, that give it its true distinction in the minds of those who can best estimate the value of human achievement. It is rather the spirit that it typifies which, while responding to the sentiment of the masses of the people, recognizes an obligation so to mould its expression that no harm may come to the common weal from hasty judgments or inconsiderate action. This was the teaching of the Father of his Country; this was the spirit embodied in our fundamental political law, and making allowance for the inevitable limitations of human character, this is the spirit which has directed our Government from the beginning.

The underlying motive of every man should be the pursuit of justice and its application to all his varied activities. Truth is the object of his education. All the evils of life can be traced to a deviation from this standard. Whether it be in the character of the individual or of the nation, just so far as from ignorance or design it violates the truth, it is marred and warped from the perfection which is attainable.

These thoughts are truisms, but it is well on an occasion like this to refresh our minds by the recurrence to first principles. The question that must be answered by all who advocate the cause of higher education, is to what end does it exist? Why should men devote their lives to recondite study; why should youth give years to the training of their minds in abstract truth, when life is so short, its material demands so pressing, and competition so keen? Is it not better to leave such pursuits to the

few who turn from the busy paths of life to vegetate in self-indulgent reflection, and rather to throw ourselves into the conflict to learn from experience what is best to attain the practical purposes of power and wealth? Such questions as these, though to the man of thoughtful mind superficial, are seriously asked. They must be answered, as they can be, by showing that the laws of our being cannot be violated without grave evil. That "man is not saved by bread alone" but by obedience to the demands of the spiritual nature, which distinguishes him from the lower animal, and that in proportion as he falls away from the ideal that has been set before him by the command of natural reason enforced by Revelation, he loses not alone his nobility but his power to use the opportunities of life even for temporal happiness.

These lessons are sometimes self-taught in the school of experience. That they are so attainable is shown by the whole history of philosophic thought, but it would be reckless indeed to throw away the wealth of accumulated wisdom that has come to us through the ages, and fatuous not to avail ourselves of it when it is in our hands.

Universities have been the centers of thought, the nursing mothers of learning since the beginning of recorded history. From them have radiated the beams of light that have penetrated the darkness of the human understanding and given to the masses the benefit of education. From the educated mind has come that power of coordination which, whether in abstract or material things, has brought into daily use knowledge without which civilization would not have emerged from primitive conditions. But with these beneficent gifts have mingled many that are evil. Pride of intellect has obsessed profound philosophers, and from seats of learning have gone forth teachings, the evil of which is not alone to be measured in the suffering and degradation that have been their fruits. Education of the intellect is not a guarantee of the pursuit of justice. It must be accompanied by the

recognition of the supernatural, or it becomes one-sided and dangerous. The necessity for constant guidance to the young intelligence is an axiomatic truth.

In the belief that the Church in America was called upon to fulfill a duty toward its children, this University has been founded. Already to a great extent, and as the years roll by we may believe it will fully realize, the definition of the great Cardinal whom I have already quoted, as being "a place where inquiry is pushed forward, and discoveries verified and protected, and rashness rendered innocuous, and error exposed by the collision of mind with mind, and knowledge with knowledge. It is a place where the professor becomes eloquent, and is a missionary and a preacher, displaying his science in its most complete and winning form, pouring it forth with the zeal of enthusiasm and lighting up his own love of it in the breasts of his hearers. It is the place where the catechist makes good his ground as he goes, treading in the truth day by day into the ready memory, and wedging and tightening it into the expanding reason. It is a place which wins the admiration of the young by its celebrity, kindles the affections of the middle aged by its beauty, and rivets the fidelity of the old by its associations. It is a seat of wisdom, a light of the world, a minister of the faith, and Alma Mater to the rising generation."

Such is and will be the Catholic University of America, to whose academic honors, Venerable and Eminent Chancellor, we have been admitted. With one voice we give you thanks; we offer you our congratulations as its head and its father, and to it we pledge allegiance, and to you for all you have done and for what you are, we offer homage.

WALTER GEORGE SMITH.

## AN EDUCATIONAL ANTHOLOGY FROM THE WRITINGS OF ST. CHRYSOSTOM

### EXHORTATIONS TO PARENTS

*(Continued)*

Although in the course of so many centuries external circumstances have changed, the matter of the succeeding beautiful excerpt on the training of a son is singularly applicable to our century; for the fundamentals of human character and consequently of human training have remained ever the same. "Would you have a son obedient? From the very first bring him up in the nurture and admonition of the Lord. Never deem it an unnecessary thing that he should be a diligent hearer of the divine Scriptures. For there the first thing he hears will be this, Honour thy father and thy mother; so that this makes for thee. Never say, this is the business of monks. Am I making a monk of him? No. There is no need he should be made a monk. Why be afraid of a thing replete with so much advantage? Make him a Christian. For it is of all things necessary for persons in the world to be acquainted with the lessons derived from this source; but especially for children. For it is an age full of folly; and to this folly are superadded the bad examples derived from the heathen tales, when they are there made acquainted with those heroes so admired amongst them, slaves of their passions, and cowards with regard to death; as, for example, Achilles, when he relents, when he dies for his concubine, when another gets drunk, and many other things of the sort. He requires therefore the remedies for these doctrines. How is it not absurd to send children out to trades, and to school, and to do all you can for this object, and yet, not to bring them up in the nurture and admonition of the Lord? And for this reason truly we are the first to reap the fruits, because we bring up our children to be insolent



and profligate, disobedient, and vulgar spendthrifts. Let us not then do this; no, let us listen to this blessed Apostle's admonition. Let us bring them up in the nurture and admonition of the Lord. Let us give them a pattern. Let us make them from the earliest age apply themselves to the reading of the Scriptures. Alas, that so constantly as I repeat this, I am looked upon as trifling! Still, however, I shall not cease to do my duty. Why, tell me, do ye not imitate them of old? Ye women, especially, emulate those admirable women. Has a child been born to anyone? Imitate Hannah's example, look at what she did. She brought him up at once to the temple. Who amongst you would not rather that his son should become a Samuel once for all, than that he should be king of the whole world, ten thousand times over? 'And how,' you will say, 'is it possible he should become such an one?' Why not possible? Because thou dost not choose thyself, nor committest him to the care of those who are able to make him such an one. 'And who,' it will be said, 'is such an one as this?' God. Yes, she put him into the hands of God. For Eli himself was not one of those remarkably qualified to form him (how could he be, he who was not even able to form his own children?) No, it was the faith of the mother and her earnest zeal that wrought the same thing. He was her first child, and her only one, and she knew not whether she should ever have others besides. Yet she did not say, 'I will wait till the child is grown up, that he may have a taste of the things of this life, I will allow him to have his pastime in them a little in his childish years.' No, all these thoughts the woman repudiated, she was absorbed in one object, how from the very beginning she might dedicate the spiritual image to God. Well may we men be put to the blush at the wisdom of this woman. She offered him up to God, and there she left him. And therefore was her married state more glorious, in that she had made spiritual objects her first care, in that she had dedicated the first fruits to God. Therefore was her womb fruitful,

and she obtained other children besides. And therefore she saw him honourable even in the world. For if men when they are honoured render honour in return, will not God much more, He who gives it, even without being honoured? How long are we to be mere lumps of flesh? How long are we to be stooping down to the earth? Let everything be secondary with us to the provident care we should take of our children, and our bringing them up in the nurture and admonition of the Lord. If from the very first he is taught to be a lover of true wisdom, then he has obtained a wealth greater than all wealth, and a more imposing name. You will effect nothing so great by teaching him an art, and giving him that outward learning by which he will gain riches, as you will, if you teach him that art by which he shall despise riches. If you desire to make him a rich man, do this. For the rich man is not he who desires great riches, and is encircled with great riches; but the man who has need of nothing. Discipline your son in this, teach him this lesson. This is the greatest riches. Seek not how to give him reputation and high character in outward learning, but consider deeply how you shall teach him to despise the glory that is confined to this present life. This would render him more distinguished and more truly glorious. This it is possible for rich and poor alike to accomplish. These are lessons which a man does not learn from a master, nor by art, but by means of the divine oracles. Seek not how he shall enjoy a long life here, but how he shall enjoy a boundless and endless life hereafter. Give him great endowments, not little ones. Hear what Paul saith, Bring them up in the nurture and admonition of the Lord; study not to make him an orator, but train him up to be a philosopher. In the want of the one there will be no harm whatever; in the absence of the other, all the rhetoric in the world will be of no advantage. Tempers are wanted, not talking; heart, not cleverness; deeds, not words. These gain

a man the kingdom. These confer what are benefits indeed. Whet not his tongue, but cleanse his soul. I do not say this to prevent your teaching him these things, but to prevent your attending to them exclusively. Do not imagine that the monk alone stands in need of these lessons from Scripture. Of all others, the children just about to enter into the world specially need it. For just in the same way as the man who is always at anchor in harbour, is not the man who requires his ship to be fitted out, and who wants a pilot and a crew, but he who is from time to time out at sea; so is it with the man of the world and the recluse. The one is entered as it were into a waveless harbour, and lives an untroubled life, and far removed from every storm; whilst the other is ever on the ocean, he lives out at sea in the very midst of the ocean, and has numberless and tremendous surges to struggle with. And though he may not need it himself, still he ought to be so prepared as to stop the mouths of others.

“Thus the more distinguished he is in the present life, so much the more he stands in need of this education. If he is being brought up in courts, there are many heathens, and philosophers, and persons puffed up with the glory of this life. It is like a place full of dropsical people. Such in some sort is the court. All are, as it were, puffed up, and in a state of inflammation. And they who are not so are studying to become so. Now, then, reflect how vast a benefit it is, that your son on entering there, should enter like an excellent physician, furnished with instruments which may allay everyone’s peculiar inflammation, and should go up to everyone, and converse with him, and restore the diseased body to health, applying the remedies derived from the Scriptures, and pouring forth discourses of the true philosophy. For with whom is the recluse to converse? with his wall or his ceiling? yea, or again with the wilderness and the woods? or with the birds and the trees? He

therefore has not so great need of this sort of discipline. Still, however, he makes it his business to perfect this work, not so much with a view of disciplining others as himself. There is then every need of much discipline of this sort to those that are to mix in the present world, because such an one has a stronger temptation to sin than the other. And if you have a mind to understand it, he will further be a more useful person even in the world itself. For all will have a reverence for him from these words, when they see him in the fire without being burnt, and not ambitious of authority. This he will then obtain, when he least desires it, and will be a still higher object of respect to the king; for it cannot be that such a character should be hid. Amongst a number of healthy persons, indeed, a healthy man will not be noticed; but when there is one healthy man amongst a number of sick, the report will quickly spread and reach the king's ears, and he will make him ruler over many nations. Knowing then these things, bring up your children in the nurture and admonition of the Lord."<sup>30</sup>

Two quotations addressed to mothers on the care of their daughters have been chosen. "Mothers, be specially careful to regulate your daughters well; for the management of them is easy. Be watchful over them, that they may be keepers at home. Above all, instruct them to be pious, modest, despisers of wealth, indifferent to ornament. In this way dispose of them in marriage. For if you form them in this way, you will save not only them, but the husband who is destined to marry them, and not the husband only but the children, not the children only, but the grandchildren. For the root being made good, good branches will shoot forth, and still become better, and for all these you will receive a reward. Let us do all things therefore, as benefiting not only one soul, but many through that one. For they ought to go from their fathers' house to marriage, as combatants

<sup>30</sup>31 Hom. on Ephes., p. 338. ff.

from the school of exercise, furnished with all necessary knowledge, and to be as leaven able to transform the whole lump to its own virtue."<sup>91</sup>

"Hast thou a little daughter? See that she inherit not thy mischief, for they are wont to form their manners according to their nurture, and to imitate their mothers' characters. Be a pattern to thy daughter of modesty, deck thyself with that adorning, and see that thou despise the other; for that is in truth an ornament, the other a disfigurement. Enough has been said. Now God that made the world, and hath given to us the ornament of the soul, adorn us, and clothe us with His own glory, that all shining brightly in good works, and living unto His glory, we may send up glory to the Father, and to the Son, and to the Holy Spirit."<sup>92</sup>

It seems fitting to offer, as a final selection, St. Chrysostom's consolation to parents on the death of a child. Circumstances change greatly and quickly, but human nature alters little and slowly, and the beautiful words of the greatest preacher ever heard in a Christian pulpit may today bring the same message of consolation and peace to sorrowing parents, as they did to those of Antioch, centuries ago.

"So that he had need have a soul of adamant (who seeth a child, his only one, brought up in affluence, in the dawn of fair promise, lying upon the bier an outstretched corpse), to take his hap with calmness. And should such an one, hushing to rest the heavings of nature, be strengthened to say the words of Job without a tear, The Lord gave, the Lord hath taken away; Job I, 21, for those words' sake alone, he shall stand with Abraham himself and with Job be proclaimed a victor. And if, staying the wailings of the women, and breaking up the bands of mourners, he shall rouse them all to sing glory (to God), he shall receive above, below, rewards unnumbered; men admiring, angels applauding, God crowning him.

<sup>91</sup>9 Hom. on I. Tim., p. 74.

<sup>92</sup>10 Hom. on Col., p. 305.



“And sayest thou, How is it possible for one that is man not to mourn? I reply, If thou wilt reflect how neither the Patriarch, nor Job, who both were men, gave way to anything of the kind; and this too in either case before the law, and grace, and the excellent wisdom of the laws (we have); if thou wilt account that the deceased has removed into a better country, and bounded away to a happier inheritance, and that thou hast not lost thy son, but bestowed him henceforward in an inviolable spot. Say not then, I pray thee, I am no longer called ‘father,’ for why art thou no longer called so, when thy son abideth? For surely thou didst not part with thy child, nor lose thy son? Rather thou hast gotten him, and hast him in greater safety. Wherefore, no longer shalt thou be called ‘father’ here only, but also in heaven; so that thou hast not lost the title ‘father,’ but hast gained it in a nobler sense; for henceforth thou shalt be called father not of a mortal child, but of an immortal; of a noble soldier; on duty continually within (the palace). For think not, because he is not present, that therefore he is lost; for had he been absent in a foreign land, the title of thy relationship had not gone from thee with his body. Do not then gaze on the countenance of what lieth there, for so thou dost but kindle afresh thy grief; but away with thy thought from him that lieth there, up to heaven. That is not thy child which is lying there, but he who hath flown away, and sprung aloft into boundless heights. When then thou seest the eyes closed, the lips locked together, the body motionless, O be not these thy thoughts, ‘These lips no longer speak, these eyes no longer see, these feet no longer walk, but are all on their way to corruption.’ O say not so; but say the reverse of this, ‘These lips shall speak better, and the eyes see greater things, and the feet shall mount upon the clouds; and this body which now rotteth away shall put on immortality, and I shall receive my son back more glorious.’ But if what thou seest distress thee, say to thyself the while,



'This is (only) clothing, and he has put it off to receive it back more precious; this is an house, and it is taken down to be restored in greater splendor.' For like as we, when purposing to take houses down, allow not the inmates to stay, that they may escape the dust and noise; but causing them to remove a little while, when we have built up the tenement securely, admit them freely; so also doth God; Who taking down this His decaying tabernacle, hath received him the while into His paternal dwelling and unto Himself, that when it hath been taken down and built anew, He may then return it to him more glorious.

"Say not then, 'He is perished and shall no more be'; for these be the words of unbelievers; but say, 'He sleepeth, and will rise again,' 'He is gone a journey, and will return with the King.' Who sayeth this? He that hath Christ speaking in him. For, saith he, if we believe that Jesus died and rose again and revived, even so them also which sleep in Jesus will God bring with Him. I. Thess. IV, 14. If then thou seek thy son, there seek him, where the King is, where is the army of the angels; not in the grave; not in the earth; lest whilst he is so highly exalted, thyself remain grovelling on the ground.

"If we have this true wisdom, we shall easily repel all this kind of distress; and the God of mercies and Father of all comfort, comfort all our hearts, both those who are oppressed with such grief, and those held down with any other sorrow; and grant us deliverance from all despair, and increase of spiritual joy and to obtain the good things to come; whereunto may we all attain, through the grace and loving kindness of our Lord Jesus Christ, with Whom unto the Father, together with the Holy Spirit, be glory, power, honour, now and ever, and world without end. Amen."<sup>763</sup>

<sup>763</sup>I Hom. on II. Cor., p. 11 ff.

## CONCLUSION

The scope of this work has been too narrow to admit of an exhaustive study of St. Chrysostom's views on matters educational. There still remains very much pertaining to education to be gleaned from the voluminous works of this great Doctor of the Eastern Church, and a more critical study might be made of what has been here presented. It is hoped, however, that this modest effort has proved what a fruitful task it would be for any student of the history of education to carry to completion the work that is here suggested; and that it has shown—but such is not needful—that St. Chrysostom is deserving of the prominent place among Christian writers of the first centuries who have occupied themselves with pedagogical questions assigned him by eminent historians of education.

At all events, the spirit of his educational writings, namely, that the end giving direction to all educational endeavor is the salvation of the child, is today and will ever remain the only trustworthy guide in the essentials of education, and the noble-minded will ever hold in high esteem the ideal sentiments expressed in the beautiful motto of the saint, often found imprinted on old pictures of Chrysostom, the Golden Mouth. "Ἐχον τῶν πνευματικῶν, ὑπερόρα τῶν βιωτικῶν."

SR. M. ANTOINETTE, O. S. F.

Stella Niagara,  
New York.

(The End.)

## DISCUSSION

### INSTINCTS

The child comes into the world with a limited number of human tendencies which are of so rudimentary a nature as to be well nigh useless as far as being of any immediate service to the child.

Not so in the lower orders of life; here the young animal is very well equipped with a set of instincts which enable it to react almost at once on its environment, making adjustments with the same ease and skill as is exercised at a later period. The young eagle will swoop upon its prey as well as the parent bird; the young robin builds its first nest as well as the succeeding ones; the beaver needs no instruction to build its first dam: and so we may find many other examples which prove that with few exceptions the lower animals do not gain by experience, and that for them education is not necessary.

The new-born infant presents a very different aspect, for, as has been remarked, the character of the instincts which it possesses does not permit him to make any complete adjustments.

It would almost seem, then, that the young animal is many paces in advance of the human infant, who remains for a longer or a shorter period in a state of entire helplessness; however, we shall see that the infant soon gains the ascendancy and leaves the animal a long way in the rear with little hope of further progress.

These innate reactions with which the child is endowed, are the ground work of education; they are the roots on which are to be grafted habits which will lift the individual to the highest plane of civilization. The period of infancy which is the period of plasticity is the opportune time for the work of education; and, we may add, the very plasticity of the child makes education not only possible, but necessary. It is at this particular stage

that the individual begins to adjust itself to its environmental conditions, and how this adjustment will take place depends on the education it receives.

Since instincts are race acquisitions, their right cultivation will result, not only to the benefit of the individual, but to that of the race. It is not surprising, then, that we find the true educator leaving no stone unturned to adopt proper modes of utilizing these instincts.

And how will the true educator proceed? To begin with, many of the instincts are undesirable and must be either suppressed or transformed; but the work of suppression and transformation is of a subtle nature and must be cautiously undertaken, "lest in rooting up the cockle, we root up also the wheat."

Let us take for example the pugnacious spirit. The young child facing life's problem with this instinct is not at so serious a disadvantage as is supposed. Pugnacity need not always be associated with physical combat, but may be used to a glorious advantage when the child recognizes right from wrong; to choose the former and to reject the latter his fighting impulse will furnish splendid arms.

There are many other instincts closely allied to pugnacity; as, anger, ambition, etc., each of which may receive similar attention. These instincts are not to be destroyed but the motive for their discharge is to be changed. Many a judicious, tactful teacher has made use of these instincts in such a manner as to lead her young charges to bridge a difficulty, and the memory of the achieved victory remained as a guiding star when life's greatest battles were to be fought.

Again, many other instincts are making their appearance from time to time, and while they do not belong to the class just considered, nevertheless they demand our due attention. Those which are worthy of encouragement must receive appropriate direction, that they may be transformed into habits before the impulse dies.

In the Catholic Education Series of Elementary Text-books we have clearly and simply pointed out the manner of dealing with the different classes of instincts. Almost unconsciously as the lessons are unfolded the child is led to love the good and to hate the evil. The desired emotions are here awakened, and, this being accomplished, we may weave into these plastic little lives, noble aspirations, which, when the period of plasticity is over, will remain imbedded so deeply that though the storms of materialism may rage, "the house being built on a rock" will stand firm in the tempest.

Modern educators clearly recognize the importance of rightly directing the child's instinctive tendencies, but in the application of their methods—the Creator, Christ, Religion must find no place; and, so the emotions which are thus awakened, finding nothing to keep them strong and vigorous, fall back to slumber and little or nothing is accomplished. The Catholic educator, far from being retarded, while putting the child in possession of the legacy which the race has required, is considerably aided by the correlating of religious and secular branches, and thus opens out to the child the true principles of right living, which principles will put him in possession of the still richer legacy awaiting him at the portals of eternity.

It is not at the dawn of the twentieth century that the Catholic System of Education has awakened to the fact that the instinctive tendencies of the child are of vital importance in the work of education. Let us look back on the past and see what method the Church has adopted in teaching her children, and we shall find that in the work of education, she has ever been in advance of the age. In evangelizing and civilizing the heathen she does not uproot at once what she finds objectionable, but carefully and tactfully transforms or engrafts as the case requires. The heathenish ceremonies which the poor Godless people clung to so tenaciously were Christianized; their festivals were often retained but the mo-

tive for the observance was rightly directed. In her liturgy, too, see how forcibly the Church appeals to the senses, how the emotional nature is aroused and utilized.

Truly from the beginning, the Church has held and still holds the life-giving teaching principle. And why should this not be so? Was not Christ her Divine Founder the greatest of all teachers? Is not her divine mission to teach? Take courage, then, Christian teacher of the schools of Jesus Christ, "look and do according to the Pattern" and generations will rise up to bless you.

SR. M. RAYMOND

Mt. St. Joseph,  
Rutland, Vt.

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#### ADVANTAGES OF THE STUDY OF THE HISTORY OF EDUCATION

"Education is the preservation of culture and efficiency that we have inherited, and their extension and development." It is the outcome of the traditions and temperaments of the people; their aspirations and compromises; their genius and characteristics. This being true, who can judge the untold advantages to the teacher from the study of the history of education?

Through this she learns of educational development and obtains a clear understanding of the present educational situation; she receives a knowledge of the educational organizations and the methods of their administration; a suggestion of the paths that have been heretofore followed and what thoughts actuated, in a great measure, that which has been done.

The history of education covers not only the work done in schools, but in all educational organizations outside of schools, also; libraries, lecture-rooms, art movements, educational associations, in fact, every activity for aiding study and culture. She who undertakes to train the mind must acquaint herself with the evolutionary process which led to the present situation and system. Confor-



mity of theory and practice in the growth of the present results must be tested.

The psychology of education in the past few centuries has undergone a greater modification than at any previous age or in the combined decades of the foregoing centuries. This every student of education must understand. The introspection of this period is invaluable; the additions to the field of study, the new sciences and departments which entered the school curriculum at different stages during this time, and the historical significance which resulted in this, give the earnest student an unfailing guide in her work.

The history of education cannot be disregarded by the teacher who aims to strengthen the mental powers and to give breadth, power, culture and pliability to the intellectual capabilities.

Sr. M. THERESE,

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MOTOR TRAINING OF YOUNGER CHILDREN AND MANUAL TRAINING FOR OLDER PUPILS

Halleck says in his preface to "The Education of the Central Nervous System," "No human being knows a more relentless enemy than the motor nerve cells which have been wrongly trained." The movements are so important. Scarcely a thought is made without some corresponding action taking place. Motion alone produces anything, therefore the importance of motor training in the growing child cannot be overestimated; nor can it be too early begun.

Habits are formed early in life, and it is impossible to place too much stress upon the necessity of instilling the right kind of habits. Actions and habits are synonymous terms. To acquire correct habits is the most

important result of motor training. If a child is properly trained, his motor response to the right will be unerring.

In the young child the nerve cells are very plastic, and the correct actions are easily trained. After the plasticity of the nerve cells has passed away, to attain the proper motor modifications is difficult and often impossible. The control of the larger muscles is gained first, but it takes time for the child to acquire the movements of the smaller tendons. Since all things are gained through actions, the motor tracts need careful training, while in their plastic stage. They will remain permanently undeveloped if not exercised in the proper way in early youth.

Manual training combines thought and action. If the young child is properly instructed and motor training has been thoroughly acquired, then the youth can occupy his thoughts with higher duties and the sensory-motor habits will take care of his actions unerringly.

"Manual training directs the activities of the scholar into channels of usefulness." The motor senses, trained in the child, are now the best friends of the older pupil and his mental powers can industriously plan and execute an idea, confident of the proper actions coming unconsciously to his assistance.

"Manual training strengthens the mental powers." When an idea is carried out in action it is a possession of the mind for all future time. The brain cells are strengthened by the actual doing of the thing. The motor senses perform the necessary actions which the mental powers order and together they work hand in hand and increase their capabilities.

"Manual training prepares the child for an industrial vocation." This was the fundamental reason for introducing this course into the school curriculum, but it is really the least important of its ends. It has proved a success in this line, but the greatest benefits have been reaped from the above-named results of this course.

The natural order should be thorough training of the motor activities for the child while the nerve cells are in their most plastic and pliable state; then the older pupil is ready to undertake a manual course and to strengthen his mental powers by the aid of his motor processes. He becomes self-reliant and works with earnest pleasure at the plan of some article of usefulness; useful not alone because of its ornamental or commercial value, but because of its brain-strengthening qualities.

SR. M. THERESE

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## CURRENT EVENTS

### SILVER JUBILEE OF THE CATHOLIC UNIVERSITY

The celebration of the twenty-fifth anniversary of the opening of the Catholic University of America began on Wednesday, April 14, with the annual meeting of the Archbishops of the United States and the regular meeting of the trustees of the University. In the evening a reception to the delegates from American universities and colleges took place in the University Club, Washington. The following represented their respective universities, colleges and educational organizations: Jeremiah D. M. Ford, Harvard University; Ernest W. Brown, Yale University; Provost Smith, University of Pennsylvania; J. H. Morgan, Dickinson College; Samuel B. McCormick, University of Pittsburgh; Alexander Meiklejohn, Amherst College; Chief Justice Edward K. Campbell, University of Virginia; S. W. Smith, University of Michigan; President Thomas McBride, University of Iowa; President A. W. Harris, Northwestern University; F. H. Briggs, Bates College; Percival Hall, Gallaudet College; Jacob Sherman, Cornell University; J. W. Cain, Washington College; President Goodnow, Johns Hopkins University; President Albert E. McKinley, Temple University; William A. Nitze, Chicago University; President C. Sanford, Clark College, President G. Stanley Hall, Clark University; Dr. Flick, Jefferson College; President Hutchins, University of Michigan; N. M. Emery, Lehigh University; M. L. Ferson, University of Iowa; James H. Gore, Richmond College; Samuel P. Capen, United States Bureau of Education; Clyde Furst, Carnegie Foundation for the Advancement of Teaching; Rev. Thomas J. Gasson, S. J., Georgetown University; Rev. T. J. McCloskey, Fordham University; Rev. M. A. Hehir, C. S. Sp., Duquesne University; Rev. John B. Delaunay, C. S. C., Holy Cross College, Brookland, D. C.; Very Rev. E. G. Dohan, O. S. A., and Rev. Nicholas J. Murphy, O. S. A., Villanova College; Very Rev. M. F. Dinneen, S. S., St. Charles College, Baltimore; Very Rev William J. Ennis, S. J., Loyola College, Baltimore; Brother Dorotheus, Rock Hill College; Brother Edward, Manhattan College; Rev. John W. Moore, C. M., St. John's College, Brooklyn; Brother Richard, La Salle College, Philadelphia.

The members of the University faculties and administration assisted in receiving and registering the delegates. A pleasant evening closed with a luncheon served in the alumni room of the University Club.

On Thursday morning, April 15, the religious exercises commemorative of the occasion were held in St. Patrick's Church, Washington. The three American Cardinals, the Apostolic Delegate and perhaps the largest attendance of the Catholic hierarchy ever assembled at an educational function in this country participated in the ceremony. The leading educational institutions of the country were represented in their delegates, most of whom appeared in academic dress. A large gathering of monsignori and clergy, estimated at thirty-one of the former and six hundred of the latter, occupied the central portion of St. Patrick's church. Pontifical Mass was celebrated by Cardinal Farley, of New York, in the presence of the Apostolic Delegate, Most Rev. John Bonzano, and Cardinals Gibbons, of Baltimore, and O'Connell, of Boston. Cardinal Farley was assisted by the Very Rev. John Chidwick, President of St. Joseph's Seminary, Dunwoodie, N. Y., as Assistant Priest, and the Rev. William J. Fitzgerald, of Princeton, N. J., and Joseph F. Smith, of New York, as Deacons of Honor; by the Rev. M. J. Crane, of Philadelphia, and the Rev. Thomas J. O'Brien, of Whitestone, N. Y., as Deacon and Sub-deacon of the Mass.

A notable sermon by the Chancellor of the University, delivered on this occasion, appears in another part of THE REVIEW. It was heard with profound interest and attention by the large and representative gathering present. After the sermon the inspiring letter of Pope Benedict XV was read by the Right Rev. Rector, Thomas J. Shahan, D. D. The morning ceremonies closed about noon with the procession of the prelates, monsignori, delegates, faculties and clergy to Carroll Hall which adjoins St. Patrick's Church. Over seven hundred were entertained at luncheon by the Right Rev. Rector at the New Willard Hotel.

The academic exercises were held in the afternoon at the New National Theater. The members of the teaching staff, delegates from colleges and universities and the visiting prelates marched in procession from the hotel to the theater. The following program was presented:

Overture: Fraternity .....	<i>Loscy</i>
Invocation .....	<i>His Eminence, the Chancellor</i>
Introductory .....	<i>The Right Rev. Rector</i>
Address: "The Office and the Responsibility of the University in American Life" ...	<i>His Eminence, Cardinal O'Connell</i>
Selection: Baron Trenck .....	<i>Albini</i>
Address: "Our Debt to Medieval Universities," .....	<i>President G. Stanley Hall</i>
Barcarolle, Tales from Hoffman .....	<i>Offenbach</i>
Sextet, Lucia .....	<i>Donizetti</i>
Address: "The Mission of the University" .....	<i>Very Rev. John Cavanaugh, C. S. C.</i>
Medley, National Airs .....	<i>Tobani</i>
Conferring of Honorary Degrees.	
Response for Recipients .....	<i>Hon. Walter George Smith</i>
Benediction .....	<i>His Eminence, Cardinal Farley</i>
March, College Life .....	<i>Herman</i>

The University, for the first time in its history, conferred honorary degrees on a number of distinguished Catholic laymen. The degree Doctor of Laws, *honoris causa*, was conferred upon Messrs. Nicholas Charles Burke, of Baltimore, Md.; Charles Joseph Bonaparte, of Baltimore, Md.; Lawrence Francis Flick, of Philadelphia, Pa.; Earnest Laplace, of Philadelphia, Pa.; Garret William McEnerney, of San Francisco, Cal.; Thomas Maurice Mulry, of New York, N. Y.; John Benjamin Murphy, of Chicago, Ill.; Walter George Smith, of Philadelphia, Pa.; Hannis Taylor, of Washington, D. C. The degree Doctor of Letters, *honoris causa*, was conferred upon Messrs. Charles George Herbermann, Frederick Courtland Penfield, and James Joseph Walsh, all of New York City.

Before the close of the academic exercises a cablegram from Pope Benedict XV was received and read. The Holy Father granted his blessing to all who participated in the exercises.

The annual meeting of the Alumni Association held on Thursday evening brought together again a large number of former students of the University, the professors and invited guests. The business meeting was called at 6:30 in the New Willard Hotel. The Alumni discussed plans for the establishment of local branches of the association in the several dioceses represented at the meeting. Reports were heard of the inauguration of local alumni associations in the archdioceses of Boston, Philadelphia, and in the dioceses of Hartford and



Springfield. An earnest appeal for the support of athletics at the University was made by Rev. Dr. Healy who is president of the athletic council. Before the close of the meeting the Alumni present gave an unmistakable proof of their interest in University athletics.

Washington was chosen as the place for the next meeting. The following officers were elected for the ensuing year: President, Rev. Dr. P. J. Healy, of the University; first vice-president, William H. DeLacey, former Judge of the Juvenile Court and now Associate Professor of Law, of the University; second vice-president, Rev. Thomas McGuiggan, Assistant Pastor of St. Patrick's Church; treasurer, Rt. Rev. Mgr. William T. Russell, Pastor of St. Patrick's Church; members of the executive committee: Rt. Rev. Patrick J. Hayes, Auxiliary Bishop of New York; Rt. Rev. Manuel Ruiz y Rodriguez, Bishop of Pinar del Rio; Rev. August Marks, Washington, D. C.; Mgr. William T. Fletcher, of Baltimore, Md.; and Mr. John Jay Daly, of Washington, D. C.

At the dinner which followed the Alumni meeting there were present the Rt. Rev. Rector and other distinguished guests. The Rt. Rev. William T. Fletcher, S. T. D., acted as toastmaster. The speeches were as follows: "Our Holy Father," by the Rt. Rev. P. J. Hayes, S. T. D.; "President of the United States," by Mr. Clarence E. Martin; "Our Alma Mater," by the Rt. Rev. M. M. Hassett, S. T. D.; "Our Alumni," by the Rt. Rev. Manuel Ruiz y Rodriguez, S. T. D.

The Alumni reassembled on Friday morning in McMahon Hall to assist at the presentation to the Rt. Rev. Rector of his portrait which had been executed at the order of the Alumni by Mr. J. Ecksergeon, of New York. The Rev. Michael J. Crane, of St. Francis de Sales Church, Philadelphia, made the presentation address which Bishop Shahan feeling acknowledged. He accepted the portrait and asserted that it would become the property of the University. He paid a tribute to the loyalty of the Alumni scattered throughout the country, and also took occasion to thank the many clerical friends of the University who were present at the exercises. He showed how closely the University is bound up with parish interests and how greatly it depends for its success upon the good will and cooperation of the clergy.

## THE FEDERATION OF CATHOLIC ALUMNAE

The circular recently issued by the International Federation of Catholic Alumnae to the governors of State and province alumnae associations will give a fair idea of some of the practical results to be achieved by the organization. The educational world will be furnished with reliable data on our schools which hitherto have been difficult to obtain; the schools themselves will also reap many benefits from closer relationship and association.

The duties of the governors of State and province alumnae associations are as follows:

To compile a list of Catholic colleges, academies and high schools within the bounds of their respective States or provinces.

To fill out certain application blanks for all schools within their respective States or provinces that have joined the International Federation of Catholic Alumnae.

To notify all associations within their respective bounds that communications with the International Federation of Catholic Alumnae must be conducted through their specially appointed delegate.

To notify all associations desiring to join, that applications for membership must be made by their delegate to the governor of their State or province.

To report the number of active members in each alumnae association that has joined the federation in their States or provinces.

To send before July 1, 1915, a complete list of the names of officers and of the individual members of every alumnae association, within their respective bounds, that has joined the federation.

To increase membership and report same once in three months.

Governors intending to hold State or province mass meetings of the members and friends of federation for the purpose of stimulating interest and support among their constituents should write for details of plans found successful in other States, to the president, Miss Clare I. Cogan, A. M., 6703 Ridge Boulevard, Brooklyn, N. Y.

To report the case of any school having joined the federation, not actually rated college or high school.

To bring to the attention of colleges and high schools within their respective bounds the advantage of being rated Class "A" by the Catholic University, Washington, D. C.

To request every college and high school within their respective bounds to send a copy of its catalogue or prospectus to the corresponding secretary, if it has not already been sent.

To report the names of the leading Catholic newspapers and magazines, also secular papers of high standing, within their respective bounds, with names and office addresses of editors to the chairman of the press committee, Miss Regina M. Fisher, 2318 Green Street, Philadelphia, Pa.

Governors should insist that all news of International import to be published must be submitted to the chairman of the press committee.

To secure the written approval of the Archbishops and Bishops of their respective States or provinces other than those listed on the last circular and forward same to the corresponding secretary.

To report all practical suggestions on points or organization and to enclose stamped envelope if personal answer is required. A non-resident who has been named governor shall resign in favor of a member of her association who resides in the State or province in which her school is located, and report at once.

To remind all applicants for membership that there is an entrance fee of one dollar (\$1.00) and a temporary charge of five dollars (\$5.00) from each association until the question of yearly dues is settled by the permanent organization committee.

To send this report (typewritten) before July 1, 1915, to the corresponding secretary, Miss Hester E. Sullivan, A. M., 74 McDonough street, Brooklyn, N. Y.

#### THE CATHOLIC HISTORICAL REVIEW

The first issue of the *Catholic Historical Review* appeared in April as a dignified and attractive number, extending over 121 pages. Established for the study of the Church history of the United States and edited by members of the faculty of the Catholic University, this first number gives promise of a review which will reflect the highest credit on its founders and undoubtedly accomplish its truly noble purpose. His Eminence, James Cardinal Gibbons, contributes a Foreword to this number in which he expresses his gratification over the project and bespeaks for the *Review* a generous welcome by the thoughtful men and women of the country. The introductory article on "The Spirit of the Catholic Historical Review" is from the pen of the Rt. Rev. Rector, Thomas J. Shahan. No more fitting introduction to the work of the *Review* could have

been made than this delineation of its spirit by one who has for so long a time represented the University in historical studies. Bishop Shahan treats of modern historical science in its relation to early Christianity and to Christian teaching in its various departments. He pays a special tribute to the work of Catholic scholars. "The names of Batiffol, Duchesne, Wilpert, Ehrhard, Bardenhewer, Butler, Fincke," he says "to mention only a few of those whose writings stand in the front rank of modern scholarship may fittingly be placed side by side with those of the generation of Tillemont and Mabillon. These contemporaries of ours, notwithstanding their devotion to the cause of religion and of truth, have neither the opportunity nor the means to do for the history of Catholicism in the United States what the exigencies of the present demand. The obligation of carrying on the splendid ecclesiastical traditions in the study and diffusion of historical knowledge, the duty of setting forth the past of the Church in the New World in a true and acceptable light devolves on those who have access to the abundant stores of material which wait to be exploited and who, with unselfish love for the science of history, and sufficient initiation into its mysteries dare to become its votaries and exponents."

Believing that there is a deep and lively interest in history on the part of Catholics and that the chief need for its expression is a means of communication between the different workers in the field, Bishop Shahan says: "The time has come in the development of Catholicity in the United States when it should be represented by a publication, national in scope and character, a publication devoted to the discussion of Catholic history on a scale corresponding to the importance which Catholicity has assumed in the life of the nation." Hence the reasons and the scope of the publication, the first number of which has as its contents the following:

Foreword ..... *His Eminence, James Cardinal Gibbons*  
Introductory Spirit of the Catholic Historical Review .....

*Right Rev. Thomas J. Shahan, D. D.*

Flemish Franciscan Missionaries in North America (1674-1738) ..... *Right Rev. Camillus P. Maes, D. D.*

The Rev. John Ceslas Fenwick, O. P. (1759-1815) .....  
*Rev. V. F. O'Daniel, O. P.*

The First Ecclesiastical Synod of California (March 19-23, 1852) ..... *Rev. Zephyrin Englehardt, O. F. M.*  
 Columbus and the Santa Hermandad in 1492 .....

*Charles H. McCarthy, Ph. D.*

Miscellany:

1. Annals of the Leopoldine Association.
2. Catholic Archives of America.

Documents:

1. An Early Pastoral Letter, 1827.
2. A Page in the Catholic History of New York, 1786.

Book Reviews:

Notes and Comment:

Bibliography: Introductory Note.

Books Received.

THE DEPARTMENT OF SUPERINTENDENCE

The forty-fifth annual meeting of the Department of Superintendence, held at Cincinnati in February, was the largest in the history of that organization. There were enrolled 2,414 members of the National Educational Association of which number 217 were new active members, 1,379 former active members and 818 associate. The States having over one hundred members present in order of enrollment were Ohio, Illinois, Pennsylvania, New York, Indiana, Michigan and Kentucky.

The department voted to hold its next meeting at Detroit, Mich., and selected the following officers: President, M. P. Shawkey, State superintendent of schools, Charleston, W. Va.; first vice-president, Lawton B. Evans, superintendent of schools, Augusta, Ga.; second vice-president, Lucy Wheelock, principal, Kindergarten Training School, Boston, Mass.; secretary, E. C. Warriner, superintendent of schools, Saginaw, Mich.

The committee on resolution submitted the following report which was adopted:

1. *Resolved*, That we believe that the right to vote in the various departments of the Association should be limited to those whose work is of the character indicated by the name of the department, and that we suggest that the by-laws of the Association be amended if necessary so as to secure such limitation.

2. *Resolved*, That the president of the department appoint a committee of five to consider and report at the next meeting a plan for such an extension of the organization of the depart-

ment that professional relations shall be more adequately defined and professional interests shall be promoted not only at the regular meetings but also during the interval between meetings.

3. *Resolved*, That the department heartily endorses the organization of bureaus of efficiency and educational measurement as adjuncts to the superintendent's office. The constant investigation of school problems by permanent school officers is far more effective than any other form of scientific study. It is to be recognized that temporary commissions are in some cases justifiable. The superintendent or the Board of Education should be in a position at any time to call in impartial professional advisers in case they find that school interests require such special discussion. Professional aid from without will, however, be for the most part unnecessary if the regular supervisory staff together with the teachers have been active in constant studies of the types which can be carried on by the permanent bureau of efficiency.

4. *Resolved*, That the department commends most heartily the activity of the United States Bureau of Education in issuing special bulletins reporting the results of educational investigations. The range of subjects covered and the great body of valuable information thus made available to the teaching profession justify in the judgment of the department an extension of the support which the Federal Government gives to the work of the Bureau.

5. *Resolved*, That the department recognizes the urgent need of provision for the more complete training of teachers in service. The familiar devices of teachers' institutes and sporadic lectures do not adequately meet this need. State departments of education and local communities should be urged to make provision for regular, systematic training both in technical professional lines and in general subjects.

6. *Resolved*, That we note with approval the increasing tendency to establish, beginning with the seventh grade, differentiated courses of study aimed more effectively to prepare the child for his probable future activities. We believe that as a result of these modifications a more satisfactory type of instruction will be developed and that a genuine economy of time will result.

7. *Resolved*, That in the judgment of the department it is of the greatest importance that support and encouragement be accorded to night schools and continuation schools organized for the training of adults. The dissemination of intelligence in a cosmopolitan population like that of our country demands not only that the children of the nation be educated but also that educational opportunities be offered to many of the older members of the community, especially where adequate opportunities have been withheld in earlier years.



8. *Resolved*, That we heartily approve the increasing attention which is being given to the hygienic and sanitary problems of the rural school and bespeak for the recommendations of the Committee on Health Problems in Education of the National Council of Education, the most wide-spread publicity through the United States Bureau of Education and all other suitable mediums of publicity.

9. *Resolved*, That we again reaffirm our declaration favoring a national university and note with pleasure the fact that the Fess Bill establishing such a university has been favorably reported to the House of Representatives. We trust that this action indicates the eventual passage of this or similar legislation.

10. *Resolved*, That the legislation which is pending in the Congress of the United States for the protection of children of school age from undesirable employment deserves most careful consideration. We recommend to the United States Bureau of Education and Bureau of Child Welfare that they, as the representatives of the educational profession, cooperate in promoting all national legislation looking towards this end.

11. *Resolved*, That in view of the commonly observed fact that the bringing of popular recreational, social and civic activities within the jurisdiction of the school authorities tends to purify them and to elevate their character, we believe that such employment of the school machinery should be regarded as essentially educational, and recommend to all boards of education that they include extension activities in their regular programs.

12. *Resolved*, That we reaffirm our belief in the efficiency of the small board of education as the most satisfactory method of administering public schools.

13. *Resolved*, That we express our appreciation of the action of the various railroad associations which gave to this meeting the open rate, thereby securing to our members a very considerable saving in expenditure for transportation.

14. *Resolved*, That we express our appreciation of the hospitality extended to the department by Superintendent Condon, the committee and the citizens of Cincinnati, of the courtesy extended by Mr. and Mrs. Charles P. Taft, by the Trustees of the Art Museum, the management of the Rookwood Pottery, of the Municipal Hospital, the High School Teachers' Association, the Chamber of Commerce, and the other clubs of the city.

We especially thank the May Festival Chorus and the Cincinnati Symphony Orchestra for the complimentary concert and the orchestra and glee clubs of the Woodward and Hughes High Schools for the most excellent music provided.

15. *Resolved*, That the thanks of the Association are extended to President Snyder for the most excellent program presented at this meeting.

16. *Resolved*, That we commend the hotel managements for the many special courtesies provided.

17. *Resolved*, That we thank the representatives of the press for their excellent reports of the meetings of the departments.

#### PANAMA-PACIFIC EXPOSITION

To all teachers who attend the Panama-Pacific Exposition in San Francisco Ginn and Company are extending a cordial invitation to visit their exhibit in the Palace of Education. In this exhibit there are displays showing how textbooks are made, striking facts about the textbook business, motion pictures and an interesting collection of early American school books. There is also a rest room which has been made attractive with chairs, tables, desks, a fireplace, and other furnishings in the New England Colonial style.

Teachers will find this a comfortable place to use as their headquarters at the Exposition grounds. An attendant who is familiar with all the details of the exposition will be found ready to render any possible services at Ginn and Company's booth and to offer suggestions about seeing the exposition, which, by the way, covers an area over two miles in length. Each teacher who visits Ginn and Company's exhibit is presented with a facsimile copy of the New England Primer and an attractive souvenir pamphlet printed in two colors, entitled "Quality and Cost."

PATRICK J. McCORMICK.

## REVIEWS AND NOTICES

**The English Catholic Refugees on the Continent, 1558-1795.**  
Vol. I. **The English Colleges and Convents in the Catholic Low Countries, 1558-1795**, by the Rev. Peter Guilday. London, Longmans, Green & Co., 1914: pp. liv+480; price, \$2.75 net.

Dr. Guilday, at present an instructor in Church History in the Catholic University of America, was the last student to obtain the Doctorate Degree from the University of Louvain, and the present volume, which is his Doctorate dissertation, does credit to the great Belgian University and gives promise of greater things to come. The friends of the Catholic University may well rejoice in this addition to its staff. Besides the preface, and introduction, there are added to the body of the work sixteen valuable appendixes and a complete alphabetical index and a bibliography containing a list of the manuscript sources existing in England: in the Archives of the Archdiocese of Westminster, in the Archives of the Old Brotherhood of the English Clergy, British Museum manuscripts, State papers, Public Record Office and in Spain: in the College Archives of St. Alban's College, Academia Real de la Historia, Madrid; Archivio General, Simancas; Archivio General de las Indias; Seville, Archivio Municipal; in Belgium: in Manuscripts of the Royal Library, Brussels, State Archives, Brussels, Provincial Archives Bruges, Communal Archives, Archives of Nazareth Priory; in Rome: In English College Archives, Biblioteca Corsini, Biblioteca Casanatense, Biblioteca Vittoria Emmanuele, Propaganda Archives, Vatican Library, Vatican Archives. To this is added a bibliography of printed sources containing twenty-one collections and 338 titles. This, in itself, is sufficient evidence of the scholarly character of the work.

The opening paragraph of the Introduction gives some hint of the scope of the work: "There can be no complete history of that religious fervor among English Catholics of the sixteenth, seventeenth and eighteenth centuries, which forced so many of them into exile on the Continent, and particularly into the Catholic Low Countries; no all-round and adequate

judgment of the English Catholic *diaspora*, unless it be studied in its relation to the similar movement of French, Dutch, and Walloon Protestant exiles during this same period. We have grown so accustomed to eulogies of the Huguenot exiles and condemnations of the lack of patriotism shown by English Catholics, that any readjustment of our ideas on the question seems well-nigh hopeless. And yet historical justice demands new light on the aims and policy of the Catholic exiles. The meager efforts that have been made up to the present on the part of historical students to vindicate these loyal exiles of pre-Emancipation days, and the lack of any synthetic literature on the subject, have been lost sight of in the great mass of numerous and serious historical studies which have been written in English and in French to perpetuate the deeds and to vindicate the policy of the continental Protestant exiles in England."

The chapter titles will give a sufficient outline of the portion of the field covered. They are: The English Foundation Movement in General, The English Carthusians, The Bridgettines of Syon, The English College at Douay, The English Jesuits, The Institute of the Blessed Virgin Mary, The English Monks and Nuns of the Order of St. Benedict, The English Franciscans, The English Carmelites, The Canonesses of St. Augustine, The Canonesses of the Holy Sepulcher, The English Dominicans.

The work is destined to do a great deal of good. It should be accessible to students and teachers in all our secondary schools and our Catholics should see to it that a copy of this valuable book be placed on the shelves of every public library in the country and in the libraries of our State educational institutions. Catholic taxpayers have both the right and the duty to have the truth in these matters placed within the reach of all honest and inquiring minds.

THOMAS EDWARD SHIELDS.

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Those of His Own Household, by René Bazin. The Devin-Adair Co., New York. Cloth; pp. 290; \$1.25 net.

It is the test of literary genius that a work retain its flavor even in translation. And judged by this test, the novels of

René Bazin are products of a superior artistic power. It was gratifying, though hardly unexpected news, when this brilliant French Catholic novelist was made a member of the Academy, for he had long been recognized as one of the greatest of the modern French writers. Those who were familiar with his works in the original French could not have been otherwise than impressed by their high literary quality. And now that English and American publishers have given them to the public in the vernacular, everyone who reads may have these treasures to himself. For they *are* treasures, even in the translation. "The Nun," "The Barrier," "Redemption," "The Coming Harvest," "This, My Son," and "The Children of Alsace" are novels of no ordinary sort. There is psychological penetration, a sympathetic regard for humankind, a certain strength of structure, a freshness of plot, a wholesomeness of theme, and a charm of polished and refined style, which gains in each successive publication. The latest addition to the series was entitled "Madame Corentine" in its French issue, but has been re-entitled "Those of His Own Household" in the English version. It quite sustains the high level of M. Bazin's art. It is a most delightful novel.

In analyzing the sources of this delight, we become conscious of the fact that it is still possible, apparently, to write an interesting and deeply moving story about the clean home-life of reputable, self-respecting people. One has had grave reasons to doubt this possibility, in view of certain decadent manifestations which have been unpleasantly familiar of late. It is delightful to encounter wholesomeness again—it is a pleasure to realize that the moral function of art is still vigorous.

Again, it is good to find a novel which does not add to, or repeat, the current misconceptions regarding French life, which surely is quite like all other normal human existence. It is good to encounter a novel which will most probably unsettle the profound convictions of those who have builded for themselves a graven image of French domesticity out of the flotsam and jetsam of certain varieties of French plays, French bad art, and French cafés of questionable character (which are maintained almost exclusively for the benefit of tourists of like reputation or of a morbid curiosity).

"Those of His Own Household" are not exhibited to the idly curious by the Master of the Household. Instead there is an attractive picture of clean and normal and wholesome life among people who are upright and self-respecting. It is the story of a well-to-do Breton family which has been torn asunder by the unhappy separation of husband and wife from the clashing of strong personalities and the conflict of individual wills. It is a very unhappy separation indeed, for there is—*Simone*. Simone is a charming girlish figure, the daughter of Monsieur and Madame de l'Héréec (who is the "Madame Corentine" of the story). Years of loneliness finally chasten the spirit of these unhappy people, and through Simone, whom they love passionately and who believes in them with superb faith, the reconciliation is effected. When Simone says to her dear old grandmother Jeanne, on the last page of the story—"Let us all live together in love and unity . . . we are not ruined . . . there is no more need for anxiety. Mother will make up for it all . . .," one feels that love and happiness have folded their wings beneath the roof of that reconciled Catholic household and will remain always.

There is something exquisite in the art of René Bazin. He can put the very breath of life into his characters, so much so that one takes the keenest and most human interest in their history with its problems, its failures and its successes. In the present book the thread of the action is at times knotted into graceful comedy, but usually it is taut with the tension of impending tragedy. At the end, all is clear and straight again. You can look out through the window and really see the Brittany which the author has pictured, you can fancy the radiant happiness of Simone, and you know that a kiss of peace has been exchanged by Monsieur de l'Héréec and "Madame Corentine."

THOMAS QUINN BEESLEY.

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**My Lady Poverty**, a Drama in Five Acts, by Francis de S. Gliebe, O. F. M., St. Anthony College, Santa Barbara, Cal.  
Pp. 78; paper; price, not indicated.

From the California of Franciscan tradition comes this dramatization of the story of St. Francis of Assisi and "My



Lady Poverty," with the scenes laid at Assisi and Spoleto. The playwright has chosen blank verse as his medium and the results are not altogether happy. In the third scene of the fourth act, at a moment intense with dramatic possibility, the soliloquy of Francis, wherein he welcomes his "sweet mistress, heaven-appointed spouse . . . my Lady Poverty," is actually hampered by the blank verse instead of the blank verse giving lyric fire to the action. It is almost too much for one's gravity when such lines as the following are encountered in the very middle of the soliloquy:

"The first faint streaklets of approaching dawn  
Have now expanded into blazing day."

Or again, at the end of a genuinely lyric outburst towards the close of the speech, it is a strain on one's composure to read:

"But soft! a noise.—Am I discovered?  
'Tis Angelo; I see his angel face  
Shine through the leafy hanging boughs."

There is a passage in the fourth scene of the third act, where the night-watchman soliloquizes in ordinary human speech, a passage which inclines us to the opinion that the author's dramatic medium is prose, since obviously his blank verse is ill-accommodated to his present purpose. Blank verse is very much like an historic little girl who

When she was good  
She was very, very good,  
But when she was bad  
She was horrid!

THOMAS QUINN BEESLEY.

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**English Medieval Literature**, by Charles Sears Baldwin, Ph. D.  
Longmans, Green & Co., New York, 1914: pp. 261; cloth;  
\$1.25 net.

Accepting Hallam's designation of the Middle Ages as the period from the sixth through the fourteenth century, it is perfectly proper to include as English Medieval Literature everything from Beowulf to Chaucer, and even beyond, in any

book calculated as an introduction to the study of this period. Yet somehow it is hard for us to conceive of Beowulf as medieval literature in any except the vaguest time-sense. To our notion it would be truer to the medieval spirit of English literature to begin such a study as the above with the Old English Christian Poetry. This would decrease the length of the book by some twenty-five rather interesting pages, although some of the space thus placed at the author's disposal could very well be added to the section entitled "The End of the Old English Period." It would serve, we think, merely to indicate briefly the character and quality of the pre-Christian literature, since one has come to understand "Gothic" and "Medieval" as terms of more than chronological portent.

The author declares in his preface that the "book is meant to be neither a history nor a directory, but a guide to the appreciation of medieval literature." He continues: "The recent abundance of reprints and translations marks a second approach toward the recovery of the middle age. While the previous generation of historians was dispelling the legendary darkness of this dark age, the critics turned the connotation of *Gothic* from pity to praise. Pity for the middle age became so antiquated that enthusiasts ventured even to demand worship instead. What remained for our time was more exact appreciation through an increasing availability of medieval literature. To the widely interesting body of literature now at hand in English I have tried here to furnish a students' guide. This book is not for scholars. They are provided for already. What seemed to be lacking was such a brief manual as should open the main literary significances to students not specially trained. Therefore, though the discussion necessarily includes works written in Latin and Old French, and relies, of course, on foreign as well as English scholarship, the citations and the suggestions for further study are generally limited to works accessible in English. What I have thus tried to provide is, not a substitute for close study, but an introduction."

"What I have thus tried to provide is, not a substitute for close study, but an introduction." As such it is very successful indeed.

THOMAS QUINN BEESLEY.

**Romanism in the Light of History**, by Rev. Randolph H. McKim, D. C. L. G. P. Putnam's Sons, New York and London, 1914: pp. 277; cloth; \$1.25.

One is under a certain constraint in reviewing a publication by a civic neighbor (for Dr. McKim and we are neighbors here in the Capital, inasmuch as the same tram-car passes our respective doors). One is under this constraint for many reasons, some of which are suggested by the conventions of social usage, others by the title of the book, and still others by a proverb which has to do with that state of mind engendered by familiarity. The most potent reason of all is that one labors under a well-defined obligation to one's readers—their time is precious; and it would be trifling on our part to review at any length, or with any high degree of seriousness, what is largely a piece of apologetic criticism *at second hand*. But as a Romanist, in fact as an unblushing Papist, we were highly interested in the opening chapter, entitled, "The Present Outlook for Romanism." It gave us the deliciously guilty feeling one experiences in consulting a seeress—to read that chapter! And we discovered to our profound disillusionment that "as long as that Church is dominated by the medieval spirit, as long as it hugs contentedly the fetters of absolutism welded by the vatican, it can never become the Church of the American people. The enterprise of 'making America Catholic' is foredoomed to failure." Our disillusionment was not caused so much by that last discovery as by the first—that we *were* dominated by the medieval spirit! For, only the other day, one of our non-Catholic friends charged us with *not* having enough of it! But the iconoclasm did not end there. For we discovered that our long-revered lecturer on Politics at Princeton, Woodrow Wilson, had cruelly deceived us as to the character of the first of the "Articles in Addition to and Amendment of the Constitution of the United States of America." We discovered this where Dr. McKim refers to the United States as "this Protestant land." So Mr. Wilson must have been wrong. The dilemma seems to be complete! But while we were reflecting on this chapter on "The Present Outlook for Romanism," there occurred to us another statement on the same topic, and it somehow comforted us, and we regained our

confidence in Mr. Wilson, for all that he had seemingly deceived us about the First Supplementary Article,—for the statement which occurred to us was the Fifteenth Chapter of the Gospel according to St. John, and it was made by *One Who Knew!*

THOMAS QUINN BEESLEY.

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**The Charm of Ireland**, by Burton E. Stevenson. New York, Dodd, Mead and Co., 1914: pp. x+576.

This volume has a good index and is well illustrated. The writer gives a sympathetic appreciation of the things he has seen in Ireland. The story is most readable. The charm of his style does not in any way detract from the charm of Ireland which he so eloquently discusses.

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**An Introduction to General Psychology**, by Robert Morris Ogden, Professor of Philosophy and Psychology in the University of Tennessee. New York, Longmans, Green & Co., 1914: pp. xviii+270.

The aims of this book are thus set forth in the author's preface: "The chief motives for the writing of the present book were two. The first of these was to supply a general, elementary text-book which would meet the demands of the average student beginner a little more adequately than has been done hitherto. After ten years' experience in teaching a first-course in psychology, I have become convinced that the mode of attack usually followed fails to supply the student with the sort of introduction into the science of mind that will enable him, on the one hand, to connect his psychology with everyday life, and, on the other hand, to apprehend the bearings of this science upon Philosophy, Education, Sociology and Biology. \* \* \* The second motive of this work was my conviction that the time has come when we must modify some of our psychological principles and conceptions, with reference to the more recent investigations of the thought process."

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**Problems of Conduct, an Introductory Survey of Ethics**, by Durant Drake. Boston, Houghton Mifflin Co., 1914: pp. xiii+455.

The author is an A.M. from Harvard and a Ph. D. from Columbia. He is at present Associate Professor of Ethics and Philosophy of Religion at Wesleyan University.

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